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Chicago's Municipal Ownership Law

The city of Chicago at last has the full legal power to acquire, own, and operate street railways. A law to this effect was enacted by the Illinois Legislature a year ago, but the act by its terms was made to apply to such cities as might adopt it by popular vote, and to no others. At the election in Chicago on April 5 the question of the adoption of this law was submitted to a referendum, and was carried by a vote of 152,434 for to 30,104 against. Chicago, therefore, now has the full power to go into the street railway business whenever its people desire to inaugurate that policy and can find the means for its execution. The Mueller law, as it is called, makes provision for two different methods of financing municipal ownership projects. It authorizes the issuing of bonds against the credit of the city for the purpose of acquiring or constructing street railways, but no such bonds may be issued unless the proposition be first submitted to a referendum and approved by two-thirds of those voting thereon. As Chicago is near the constitutional limit of its bonded indebtedness, this method of paying for municipal street railways cannot be utilized now. The other financial feature of the Mueller law is one authorizing the issue of "street railway certificates" which shall be a lien only on the property acquired and the earnings thereof, and not a charge which the city may be called upon to pay in any other way. It is the theory that such obligations would not constitute a debt of the city, strictly speaking, and hence could be issued in disregard of the constitutional limitation on indebtedness. It is to this "certificate" plan of raising funds that the advocates of early municipalization pin their hopes. Certificates of this kind may be issued when the proposition therefor has been submitted to a referendum and approved by a majority of those voting thereon. The Mueller law draws a distinction between municipal ownership merely and ownership and operation. No city can undertake to operate street railways unless the proposition to operate shall first have been submitted to the directors as a separate proposition and approved by them. The Mueller law, in other words, while conferring upon cities adopting it full powers of ownership and operation, is in its detailed provisions a conservative and carefully safeguarded measure.

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Voting on Municipal Ownership Questions

What use is to be made of the Mueller law, now that it is in effect? That is a question that is seriously agitating Chicago at the present time. A large number of those who were influential in securing the passage of the act look upon it as a measure paving the way for ultimate municipal ownership, perhaps at the end of a twenty-year franchise renewal grant to the present companies. Another element, which is both active and numerous, declares that Chicago does not want to wait twenty years for municipal ownership, and insists upon early action in that direction. This element was instrumental in having placed upon the ballot in 1902, under the so-called public-policy law, the question of municipal ownership of street railways, upon which the vote was 142,826 for and 27,998 against. The meaning and force of this vote being called in question, the advocates of municipalization got up the necessary petition to have two proposi-

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tions again submitted to the voters last week, stated as follows: 1. Shall the City Council, upon the adoption of the Mueller law, proceed without delay to acquire ownership of the street railways under the powers conferred by that law? 2. Shall the City Council, instead of granting any franchises, proceed at once, under the city's police powers and other existing laws, to license the street railway companies until municipal ownership can be secured, and compel them to give satisfactory service? The vote on the first proposition was 120,744 for and 50,893 against; on the second proposition, 120,080 for and 48,056 against. These majorities for the propositions were cast in the face of the advice of nearly every newspaper to vote No; and that notwithstanding the fact that the voters largely followed the advice of the newspapers in the selection of candidates for aldermen. The vote on these propositions is merely an expression of public opinion. It has no legal or binding effect upon public officials responsible for the city's policy upon these matters. However, the practical influence of the public expressions of opinion must be great. It is noticeable that while every one of the thirty-five wards in Chicago gave majorities in favor of these propositions, no ward elected to the Council in opposition to men of conservative views the candidates who were the special champions of these propositions. This fact would seem to indicate that the people of Chicago are in favor of advanced policies in relation to public utilities, but that they prefer to leave the execution of those policies to men of conservative rather than of radical temperament. Of course municipal ownership cannot be brought about at once in Chicago, if by at once we mean this year or next, the practical difficulties in the way being so great. It might, perhaps, be brought about in five years. Evidently the people of Chicago want municipal ownership as soon as it can be brought about, not because they are certain that it is the best solution of the transportation problem, but because they are convinced that anything would be better than the service now performed by badly managed private companies.

Some Lessons of the Election

There are some general conclusions to be drawn from this Chicago election which are at least exceedingly interesting if not deeply significant. The Municipal Voters' League—a non-partisan organization whose purpose is to see that the nominees of either or all parties are honest and incorruptible and to inform the voter in this respect—has again demonstrated its popular need and popular influence. In one ward especially, an Independent alderman was elected over a strongly intrenched machine candidate with a certain amount of Federal prestige behind him. Divided on political lines the new Council stands: Republicans, 36; Democrats, 31; Independents, 2; Socialist, 1. Tabulated according to honesty and efficiency by the Municipal Voters' League, the list stands as follows: For the public service, 56; for private plunder, 13; unidentified, 1. The success of the Municipal Voters' League in Chicago clearly indicates that there is a live demand among the people for honest politics. In the same election, by a very large majority the question whether the Chicago Board of Education should be elected by the people or not was decided in the affirmative, indicating a hearty belief in popular government as opposed to a government by an appointive or selective system. And, finally, practically every daily newspaper in Chicago—the "Tribune," the "Record-Herald," the "Daily News," the "Evening Post," the "Journal," the "Chronicle," and the "Inter-Ocean"—urged a negative vote on the three public-policy questions, each of which was carried by a very large affirmative vote. From this, as from the municipal election in New York last autumn, the inference may fairly be drawn that public opinion is not formed by the newspapers to as large an extent as is often supposed. This we consider to be a healthy condition of the public mind. Newspapers should give the facts, and interpret the facts, freely, consistently, and vigorously stating the opinion of the editors. But unless we have a public sufficiently thoughtful and sufficiently intelligent to draw its own conclusions from the information given to it by the press, we

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cannot have substantial and permanent democratic institutions.

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Home Rule for Cities

A recent despatch from Haverhill, Massachusetts, asserted that the people of Lynn were compelled to go to the Massachusetts Legislature to secure permission to change their inauguration exercises from evening to morning. This seems almost ludicrous, and yet it illustrates in a striking manner the dependence and subservience of American cities to State Legislatures. A few years ago the Mayor of Boston had to get permission from the State Legislature to change the paper in which municipal advertising was to appear. In Pennsylvania, in 1901, all the mayors of second-class cities were ousted, and the Governor of the State given power to appoint their successors for a period of two years. Greater New York had to go to Albany for permission to build a speedway. Instances of the same kind could be mentioned almost without number. Our cities have almost lost the power to govern themselves. They have come to depend on some power outside of themselves to save them, and they have not been saved. They have become the puppets of State politicians. In the West, however, a beginning in the right direction has been made. Minnesota has a constitutional amendment by means of which each city can start the movement for a new charter and control the process from beginning to end. Consequently, nearly every city except Minneapolis has adopted a new charter of its own devising, and that city is to pass upon a new charter very shortly. In California a city can prepare a charter and pass upon it, although the Legislature can veto its action. In Colorado the "Rush Amendment" clothes Denver with full power to determine all questions of local policy, and the people of that city are now trying to work out their own salvation, to a certain extent, in fear and trembling, but it is their own effort. The Ohio decision of 1902 and the new uniform municipal code constitute a step forward, although Ohio has not utilized its opportunities, and has just taken a most unfortunate step backward in abolishing spring municipal elections. There is a proposal on foot in Illinois to pass a constitutional amendment which will give to Chicago a chance to govern itself. All these instances, as well as the proposals of Governor Odell in the direction of certain home-rule measures, are significant indications of the drift of events and public opinion. Moreover, the declaration of leading gubernatorial candidates in Michigan in favor of municipal home rule points in the same direction. There seems to be a gradual awakening to the fact that good municipal government cannot be imposed from without, but must be the expression of the desire of the people of the city.

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The Inter-State Commerce Act Sustained

The Inter-State Commerce Commission, under the Act creating it, is not only permitted but required to investigate charges that certain kinds of pooling combinations by railroad companies prohibited by the Act are in existence. When such charges were formally made by Mr. W. R. Hearst, as a consequence of the coal strike and famine in the winter of 1902–1903, the Commission called before it representatives of the great coal-carrying railway companies, and questioned them as to the contracts existing between the railway companies as carriers and the mining companies, with the intention of drawing out the fact, if it were a fact, that the two parties were really one in everything but name. The representatives of the companies refused to submit to the Commission the contracts governing freight rates between the railways and the miners, on the ground that to ask this was undue interference with private business. The matter was taken to the United States Circuit Court, which declined to enforce the demand of the Commission, and thence to the United States Supreme Court. Last week a decision was rendered by the Supreme Court, in which the ground taken by the Inter-State Commerce Commission was fully sustained. Justice Day handed down the decision of the Court. It was based on the well-known legal principle that

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where power to do a thing is lawfully intrusted to a body, thereby are conferred also the lesser powers (such as calling for evidence) necessary to carry out this authority. It is evident that if the Commission had a right to ascertain whether or not a pooling arrangement existed, it had, as a corollary, the right to demand the answers to questions which would make known the actual situation. The point made in behalf of the railway companies that the complainant had sustained no damage was dismissed peremptorily with the declaration that the Commission was bound by the terms of its constitution to investigate all complaints made by any citizens. Justice Day pointed out that acquaintance with the relations between the carrier roads and shippers and their mutual contracts was essential to knowledge by the Commission of the manner in which inter-State traffic is conducted, and knowledge of the facts upon which it is claimed that the law is violated. Furthermore, Justice Day considered the testimony competent as bearing on the way in which transportation rates are fixed in view of determining the reasonableness of rates, a matter into which the Commission has the right to inquire. It is probable that, as a result of this decision, the presidents of the great coal roads will again be summoned before the Inter-State Commerce Commission to answer the questions to which they refused to reply a year ago. If the illegal pooling combination is proven to exist, the Commission would in its regular course place the matter in the hands of the Attorney-General of the United States, whose duty it would be to bring suit in the United States courts for the execution of the penalty of five hundred dollars for each offense. This, it has been pointed out, would not be a severe or deterring penalty, in view of the amount involved; but it is possible that an injunction might be obtained against the continued maintenance of such an arrangement. To citizens generally the decision is of serious importance, because it shows that the Supreme Court will uphold the Inter-State Commission in carrying out the purpose for which it was created.

The "Lily White" Movement in Alabama

It will be remembered that about a year ago there was a factional movement in the Republican party of Alabama, the purpose of which was to exclude negroes from any participation in the counsels of the party, and make the Republican party in that State a "Lily White" party. It was even mistakenly reported that this "Lily White" movement had received the tacit approval of President Roosevelt. Naturally, this movement led to confusion and bitterness not only among the blacks, but among white voters and politicians in the State. A correspondent in Alabama now informs us that out of the chaos has emerged a most satisfactory condition of things. In nearly all the recent district conventions, black and white delegates have been chosen to represent the party in the National Convention to be held at Chicago, and in each instance white men and black men have worked harmoniously in the same Convention. The white men have represented a higher grade than those usually found in the Southern Republican Conventions, and they have not felt that their meeting together in convention with black men involved, in the remotest way, "social equality," or that it was necessary for them to go from the Convention to one another's homes. A typical Convention of this kind was that held in the Fifth District at Tuskegee, Alabama. A black man elected as a delegate approached a leader of his people in the State, and remarked that it was the most remarkable Convention he had ever attended; that black men and white men sat together without being suspicious of one another, and that he was elected a delegate without the expenditure of even five cents, although he had been going to National Conventions for twenty years and always had expended between two and three hundred dollars for what had been suggested to him as necessary and legitimate expenses. The negroes who have taken this quiet but active part in Alabama politics are, generally speaking, men of character and substance, who have secured the approval of Democratic registrars under the State laws. The spring conventions in Alabama seem to

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bear out, on the one hand, the belief of President Roosevelt that the whites are not always averse to political relations with the blacks, and, on the other hand, Booker Washington's contention that the negro who in any community establishes a reputation for honesty, uprightness of character, and thrift, and at the same time accumulates a reasonable amount of property, may take the part that belongs to any respectable citizen in local and in National politics. The correspondent who gives us this information about recent political developments in Alabama lays especial stress upon that fact which Booker Washington himself very graphically illustrated in his Atlanta speech, that political and industrial equality and affiliation are entirely different things from social equality and affiliation.

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Repudiated State Bonds: An Important Decision

Repudiation, in the peculiar sense which the word bears in American history, has long seemed as dead an issue as abolition and reconstruction. It is almost a generation since the repudiating States defeated the last effort of an individual bondholder to collect his money through the courts, and wiped their indebtedness off their books by the simple process of refusing to pay. The indignant investors have long ago exhausted the vocabulary of angry reproach, and laid away the bonds, with their big sheets of uncut coupons, to rest in dusty pigeonholes. But repudiation stalks as a very robust ghost through the case of the State of South Dakota vs. the State of North Carolina; and the decision, handed down during March by a divided Supreme Court, affects vitally the standing of some seven hundred millions in bonds and coupons which have long been regarded as little more than historical curiosities. The ability of the Southern States to repudiate their debts and defy their creditors rests on that provision of the United States Constitution which forbids an individual citizen to sue a State; and this late decision, which may ultimately compel the repudiating States to pay back the money they borrowed, rests on another provision of the same document—that any State may sue a sister State in the Supreme Court. The recent history of the whole matter begins with the passage by the South Dakota Legislature in the session of 1901 of a peculiar and unusual statute, the nature of which is sufficiently indicated by its title: "An Act to Require the Acceptance and Collection of Grants, Devises, Bequests, Donations, and Assignments to the State of South Dakota." It is unusual for a State to be made the beneficiary of a philanthropist, and this statute was clearly anticipatory of the letter which, a few months later, was addressed to the State of South Dakota by Simon Schafer, a broker in Wall Street, New York. The letter stated that the writer was the owner of a number of North Carolina bonds, that he had waited thirty years for North Carolina to pay, that he was unable to sue the debtor State himself, but that South Dakota could sue; and that he had, therefore, decided to donate ten of these bonds to South Dakota. The letter then hinted that if South Dakota succeeded in collecting, the donors would be disposed to make further gifts of the same kind. South Dakota sued, North Carolina defended, and the issue was heard last October. That the case was a difficult one is indicated by the six months taken for advisement, and by the fact that four of the nine Justices dissented. Justice Brewer, who wrote the opinion, was not blind to the motive behind the donation. "Apparently," he says, "the donor made the gift under a not unreasonable expectation that South Dakota would bring an action to enforce these bonds and that such action might enure to his benefit as the owner of other like bonds." But he went on to say that "the motive with which a gift is made, whether good or bad, does not affect its validity or the question of jurisdiction." He held that South Dakota was, bona fide, the owner of the bonds; that therefore the Supreme Court had jurisdiction of the suit as one between two States; and, finally, it was decreed that "the State of North Carolina pay to the State of South Dakota the said amount (twenty-seven thousand four hundred dollars), with costs of suit,

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on or before the first Monday of January, 1905."

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The Effect and Scope of the Decision

This decision, then, is a precedent for the legal principle that if a State becomes the bona-fide owner of the bonds of another State, suit can be brought in the Supreme Court and judgment can be recovered. It is to be borne in mind, however, that the repudiated bonds are of many kinds, of many issues, and of varying conditions. Speaking very strictly and very legally, the present decision is an absolutely binding precedent only for those bonds the terms of which are identical with the terms of these North Carolina bonds. One condition of these was, for example, that they were secured each by a mortgage on ten shares of stock of the railroad to build which the bonds were issued, these mortgaged shares being in the treasury of North Carolina. This feature offsets the difficulty so often encountered in making a State or municipal corporation pay its debts—the fact that a creditor cannot, in order to enforce judgment, sell what may be termed the public property of the State or municipality; he cannot, for example, have the Sheriff sell the State House, nor the court house. He must find what there is of private property, so to speak, that can be taken away from the State without depriving it of the means of carrying on its public business. To what extent this feature of this particular case figured in causing the Court to give judgment is problematic. It is further to be borne in mind that South Dakota got these bonds by gift. What would have happened had she got them by purchase is the question likely to occur to the individual holder of repudiated bonds, inspired with the hope of selling them to some speculatively-minded State. The Court, in the present suit, gives no hint that the decision in that case would have been different. In spite of all legal "ifs," the present decision is a radical departure in constitutional interpretation, and by far the most conspicuous success yet won by the individual holders of repudiated bonds in their campaign to make the debtor States pay. That the hundreds of owners will take what advantage they can of this far-reaching step cannot be doubted in the light of similar efforts made in the past. In 1884 a committee of bondholders acquired sufficient influence with the New Hampshire Legislature to secure the passage of an act making that State the agent for the bondholders, and requiring the Attorney-General to sue on the repudiated bonds. That suit failed because of the relation of agency between New Hampshire and the bondholders—New Hampshire was not the bona-fide owner of the bonds. The present case provides the step which was lacking in the former one. Let the State become the bona-fide owner of the bonds, and judgment can be had. Whenever the holders of repudiated bonds can persuade some speculatively-minded State Government to buy them, it may confidently be expected that the whole question of repudiation will again come to the front.

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The President on National Self-Restraint

The first annual dinner of the Periodical Publishers' Association of America, given at the New Willard Hotel in Washington of last week, was made the occasion of a significant speech by President Roosevelt. Instead of contenting himself with a brief official expression of welcome to the members of the Association and their guests, the President spoke at some length and with great emphasis on the cultivation of a spirit of self-restraint, not only on the part of individuals, but on the part of the American people. He urged that the very fact that we are so confident of the power of the country and of its future ought to put Americans on guard against undue levity and the spirit of boastfulness. "Individual courtesy," he said, "is a good thing, and international courtesy is quite as good a thing. If there is any one quality which should be deprecated in the public man and in the public writer alike, it is the use of language which tends to produce irritation among nations with whom we should be on friendly terms. Nations are now brought much nearer together than they formerly

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were. Steam, electricity, the spread of the press in all countries—these factors have brought the people closer together. You can rest assured that no man and no nation ever thinks the better of us because we adopt toward him or it feelings which we should resent if they were adopted toward us." And the President declared that we have a large field at home in which to war against evil, and that when we have succeeded in making the Nation, the State, and the municipality each as it ought to be, we can begin to talk about reforming the rest of mankind. Meanwhile it is our duty to begin the work at home. These words were naturally interpreted as a significant warning against any partisanship of expression in the present war. This does not mean that American admiration or sympathy for the Japanese is to be repressed, but that irritating expressions concerning Russia are to be carefully avoided. There is no animosity against the Russian people in America; Americans are for the Japanese rather than against the Russians. The warning may be taken to heart in all matters of international expression. The country is far more mature and therefore far more restrained than it was even ten years ago; but the spirit of boasting and the tendency to speak evil of other nations have not entirely died out.

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A Notable Dinner The dinner at which these words were spoken was notable not only on account of the great number of distinguished men present, but also as an indication of the dignity and importance of the work of the periodical press in this country. The scope of the circulation and therefore of the influence of the American magazine was brought out in many ways and from many points of view, and its steady advance as a factor in national and international affairs was emphasized by several speakers. The magazines of the country supply their readers with a great mass of purely entertaining matter, but they also supply them with the best accessible discussions of the questions of the day at home and abroad. Even the magazines which have no editorial departments, and which make, therefore, no direct editorial utterance, by reason of the vigor and frankness with which they deal with social and industrial conditions exert great influence on current discussion and aid materially in shaping contemporary life in America. Among the speakers at the dinner were the President of the United States, M. Jusserand, Baron von Sternburg, the German Ambassador, Senator Beveridge, ex-Governor Black, Dr. Henry van Dyke, Mr. F. Hopkinson Smith, President John H. Finley, and Mr. Robert E. Speer.

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Frances Power Cobbe In the death of Miss Frances Power Cobbe, which was announced last week, the women of Great Britain lose one of their most interesting and distinguished representatives. For Miss Cobbe's influence and wide reputation—so wide as almost to deserve the term contemporary fame—were based entirely upon her own high character, fine intellect, and notable achievements in literature and philanthropy, entirely unaided by either wealth or aristocratic connections. She was born in 1822 and was brought up in a family atmosphere of extreme and rigid orthodoxy. Her rational and truth-loving temperament led to a reaction against this type of doctrinal religion, and for a time she was separated from her family and was looked upon by them as a skeptic and radical on account of her religious views and writings—views and writings which to-day, however, would be generally considered to be pervaded with the finest kind of religious and Christian spirit. She was a wide traveler, and for many years did a large amount of journalistic work, besides publishing several essays and books of an ethical and theological character. She was a leader in the philanthropic work of women, and especially championed the movements in favor of woman's suffrage and against vivisection. Her personality was quite as interesting as her work, and of all her writings it is likely that her autobiography, entitled "The Life of Frances Power Cobbe," is the only one that will long survive her. That work deserves to take

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a very respectable rank among the well-known biographies in the English language—not so much for its style as for the frank, ingenuous, and kindly account which it gives of a woman's feelings, achievements, and life.

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Municipal Telephones in Great Britain

A few British towns and cities have secured, after much agitation, what no American town has yet attempted to attain—a complete municipal telephone service. It will be remembered that under the provisions of the Telegraphs Act of 1899 municipalities were empowered, when duly licensed for the purpose by the Postmaster-General, to conduct telephone exchanges. In all cases the municipalities that have taken out such licenses are in direct competition with the National Telephone Company (the "Bell," of Great Britain), although the law provides that when the number of subscribers to the municipal exchange equals half the number subscribing to the National Company there may be an interchange of calls without extra charge to either set of subscribers. By the provisions of some of its franchises the National Company is compelled, if it reduces its tariffs in certain towns, to make like reductions in other towns of the same size. Such agreements have operated in some instances to keep up the rates and to induce the competition of municipal exchanges. In towns like Portsmouth, Swansea, and Brighton, on the other hand, where such agreements do not operate, the Company has reduced its charges on the establishment of a municipal service, and at Tunbridge Wells the annual tariff was cut from $40 to $20, the result being that the municipal enterprise could not meet this competition and was finally taken over by the Company. Mr. Robert Donald's "Municipal Year-Book for the United Kingdom" gives statistics of all the municipal exchanges down to the close of 1903. At that date Portsmouth had 1,486 instruments working, with a rate for unlimited service of about $29 and toll rates of $17.50 per annum and one cent a call, and $12.50 per annum and two cents a call, respectively. As only three-fourths of the first financial year had elapsed, the accounts had not been published. At Swansea an exchange was inaugurated in November last, with an unlimited rate of $25 per annum and a toll rate of $15 per annum and two cents a call. Guernsey has a popular tariff of $7.50 per annum and two cents a call. As there are 1,215 instruments connected with the Guernsey exchange, this is certainly a moderate rate. The exchange is in its sixth year under public authority. The latest financial statement—for 1902—showed a net profit, after providing for interest, sinking fund, and depreciation, of about $785. But the most conspicuous example of municipal telephony in all Great Britain is the city of Glasgow, where a population of 781,000, on an area of 143 square miles, has an unlimited service for the remarkably low tariff of $26 a year. There are 10,632 instruments in the municipal exchange, which is now in its third year of working and is larger than the Glasgow exchange of the National Company, which has been established twenty-four years. More than half of the persons and firms subscribing for instruments had never been telephone subscribers before.

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An Irritating Action

The willingness to irritate Roman Catholic opinion shown during the long debate on the various laws against associations which have passed the French Assembly was conspicuous in the selection of Good Friday for the removal of all pictures of Christ, crucifixes, and religious emblems from the court-houses and public buildings in France. The act under which these removals were made was passed last December. It is easy to understand the reasons why symbols of this kind should not find a place under such a Government as that of the French Republic; they would be out of place in the court-houses in this country. But it is difficult to understand why such action should have been enforced on Good Friday—the one day in the year which tact, discretion, and regard for religious feelings would have avoided. From the Palais de Justice

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in Paris a number of well-known pictures were removed, including works attributed to Van Eyck, Memling, and Hugo van der Goes. Modern painters were represented by Bonnat and by Henner. Many of the crucifixes and emblems had associations which made them dear to Roman Catholics throughout France; and it would have been impossible to have devised anything which would have harried the feelings or intensified the antagonism of Roman Catholics to recent legislation, and in many cases undoubtedly to the Republic, more than the selection of Good Friday for such a purpose. It has been suggested that the removal was made on that day for the express purpose of goading the Roman Catholics into some action so radical as to justify the repudiation of the Concordat, which a great many Radicals would like to have annulled, and the annulment of which would constitute the logical end of the legislation set in motion by M. Waldeck-Rousseau. The fact that no storm of indignation has swept the country and that the people have made no protest against this action shows an immense change in the religious feeling of the country.

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Our Italian Immigrants

Every lover of art, literature, science, and religion in America ought to be interested in the subject of Italian immigration. To Italy we owe the preservation of classic art and classic literature, the development of the Christian Church, and the revival of learning on the eve of the Renaissance. In the hurry and rush of modern life and in the evolution of science along material and utilitarian lines, the modern world is too apt to forget the incalculable debt which it owes to Italy and the Italian spirit—a debt which it can never repay but can only gratefully acknowledge. One way in which Americans may appropriately express their gratitude for the contributions of Italy to the comfort as well as to the beauty of life is by hospitably receiving and extending a helping hand to the Italian immigrants who come in such large numbers to our shores. The Outlook has within the last few months printed three or four papers showing the nature and importance of this immigration, and Mr. Gino Speranza, in this issue of The Outlook, asks the attention of our readers to one of its phases. The Society for the Protection of Italian Immigrants was organized in this city about two years ago, chiefly through the efforts of one patient and devoted American woman who, knowing the Italian people, believed that the qualities of character which they bring with them into this country are of value to our National life, and that they should be welcomed for this reason and not treated with the roughness and contempt which, we are ashamed to say, has been too often characteristic of their treatment in America. A good many Americans have an idea that the Italians coming to this country are the riffraff and disreputables whom their own people and government are glad to get rid of. Nothing can be further from the truth. Signor Adolfo Rossi, Inspector of the Royal Emigration Department of Italy, has just made a visit to this country, and points out the very thorough and comprehensive work which the Italian Emigration Department does in regulating and controlling emigration from Italy. The Department is, in a word, to quote Signor Rossi's definition, "an institution seeking to prevent forced or artificial emigration, and to protect emigrants from those who exploit them." On this side of the water the American Society for the Protection of Italian Immigrants is not merely doing a humane and philanthropic work among the individual immigrants themselves, but is also performing a service for the whole country. It is helping the Governments of both Italy and the United States to so regulate immigration that Italians who come to this country to make it their permanent home shall not only get the right idea of its people, its principles, and its institutions, but shall be able to contribute to our own National life those fine qualities of character which have made the history of Italy one of the most wonderful records of a people's achievement that the civilized world has known. The President of the Italian Protective Society is Mr. Eliot Norton, a son of Professor Charles Eliot Norton, of Harvard University, who has exerted

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so effective an influence on the artistic and literary life of this country. The Treasurer is Mr. William B. Howland, the publisher of The Outlook, to whom contributions may be sent at the office of The Outlook. The demands upon the purses of philanthropic people are very great in these days, and constantly growing and widening as the philanthropic spirit and impulse of the Nation grows and widens, and yet The Outlook is very glad to commend the work of the Society for the Protection of Italian Immigrants not only to the good wishes of our readers, but to their pocketbooks.

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The Trial of Professor Bowne

The charges of heresy against Professor Borden P. Bowne, of Boston University, which were recounted in the issues of The Outlook for the 12th and 19th of December, 1903, were laid before the committee of the New York East Conference of the Methodist Church in Brooklyn last week, and, after being fully considered in the light of extensive testimony, were dismissed. As the trial was held behind closed doors, it is evident that the committee desired to avoid the misunderstandings which the publicity of heresy trials usually engenders. This conduct of the case is a capital illustration of the way such matters ought to be managed. There have been too many illustrations of an opposite kind. The charges substantially amounted to an assertion that the Methodist Church must stand or fall by an interpretation of religion which denies a revelation that comes through the thought and feeling of holy men; which rejects any understanding of the life and work of Christ according to ethical rather than by governmental analogies; which will have nothing to do in saving men from sinning rather than from a future hell; which objects to a personal religion that is not also a systematized theology, and which pronounces anathema any one who attempts to test religious experience by any other than emotional standards. As we have already said, in this case it was, therefore, not Professor Bowne but the Methodist Church that was on trial, and it is now the Methodist Church that has been formally acquitted. The fact, however, that a great Church has to go through proceedings like these in order to make it clear that it does not object to its ministers attempting to state religious truths in forms that appeal to the understanding of rational men weakens the hold of the Christian Church upon the minds and lives of many thinking people. "But, sir," Murray once said to Dr. Johnson, "truth will always bear examination." "Yes, sir," replied Johnson, "but it is painful to be forced to defend it. Consider, sir, how should you like, though conscious of your innocence, to be tried before a jury for a capital crime, once a week?" The Methodist Church did not need this acquittal, but, forced as it was to accept an acquittal, it has turned it, under wise and enlightened leadership, into a triumph.

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The New Commissioner of Education in New York

Readers of The Outlook have followed the course of events by which the organization of the State Educational Department in New York has been unified. This unification has now been completed by the election of new members to the reorganized Board of Regents, and by the selection of Dr. Andrew S. Draper, President of the University of Illinois, as Commissioner of Education. Dr. Draper brings to his office not only expert knowledge of educational administration, but also, through his former experience in the educational department of New York, an acquaintance with the specific conditions in the State. He has announced his plan for the system which, together with the Regents, he is to administer. According to this plan there are to be three divisions of the Department of Education, with an assistant commissioner over each, comprising the higher, secondary, and elementary institutions of the State respect ively. This plan has been approved by the Regents. Dr. Draper's address to the Regents is a statesmanlike utterance. In it he enunciates three principles by which he purposes to be governed. The first concerns the division of responsibilities between the Commissioner and

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the Regents. It is tersely stated in his own words: "Bodies legislate; individuals execute." He recognizes that the distinction between the legislative function of the Board of Regents and the executive function of the Commissioner is not clearly stated in the statute which has created the present Department. He therefore proposes that by mutual concessions the Commissioner and the Regents should make their distinctive functions clear. On the one hand, he asks them not to exercise the power for which they might find legal warrant, in making appointments for instance. On the other hand, he promises to consult the Regents, even though the law does not require him to do so, concerning all questions of educational policy. The second principle is that of local self-government. He intends to "encourage local officers and all teachers to take a strong grip upon their own self-reliance and individuality," by restraining the department from over-inspection, over-examination, and over-direction. The third principle is that the schools of the State should be freed from partisan and sectarian control. Inasmuch as it was the danger from such control that was feared most by those who opposed certain features of the present unification, the following statement of Dr. Draper's is of high significance:

> So far as politics is concerned, the legislative leaders of one of the great political parties have recently charged the other with subordinating the educational system to the interests of the party. This has been indignantly denied. Both sides have taken position against it. Every true man must take the same attitude. Public sentiment has advanced and will sustain us in maintaining that any levies upon the educational service, any use of the machinery, or any exercise of the influence of the school system to promote partisan or sectarian ends, shall be held a supreme educational offense.

Adherence to these principles by the Commissioner and the Board of Regents will insure a unification that will be more than merely formal; for it will secure the harmonious co-operation of officials and teachers, and will prevent the use of the schools for selfish ends.

Antarctic Exploration

While the quest of the North Pole has had a fascination not so often attached to exploration in the Antarctic regions, the opportunity for discovery is in fact far more extensive in the South than in the North. Our Antarctic maps are still vague, the "farthest South" is 82° 17′ as compared with the 86° 33′ in the North, and there are vast regions which may be continents and may be ice-fields. Last week the British steamship Discovery came into port at New Zealand after a voyage of three years, less three months, with only ten tons of coal left in her bunkers. Her commander, Captain Scott, reports the high degree of latitude above named, and also records having experienced a temperature of a hundred degrees below zero. Interesting geographical observations were made, such as the discovery that the summit of Victoria Land is a vast plain nine thousand feet above the sea-level, while in South Victoria Land was found a superb valley of glaciers with remains of plant life. The Discovery entered the ice-pack in December, 1901, and in the following March was frozen tight in near Mounts Erebus and Terror, discovered by Ross in his famous voyage. A sledge party consisting of Captain Scott, Dr. Wilson, and Lieutenant Shackleton thence made a sledge journey toward the Pole, and at 82° 17′ were forced to return. All the dogs died, and the three men had to drag the sledge back; they barely escaped with their lives after intense suffering from exposure. The Royal Geographical Society sent out a steamship, the Morning, and the British Government sent with it the Terra Nova, as a relief expedition to find Captain Scott; the relief vessels found the Discovery in the ice last February, and by the aid of dynamite a channel was broken out for her and she was brought into open water. The scientific data and specimens gathered are described as of value. It seems certain that the great ice barrier discovered by Ross is permanently unbroken, and that in the part of the Antarctic Ocean explored by Ross and Scott there is no passage possible for vessels.

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The War in the East

Over two months have now passed since Japan made her first fierce onslaught upon Russia, but no later event in all that time has equaled those of the first twenty-four hours of the war in importance. It becomes increasingly evident that the command of the sea Japan obtained by her attacks on Port Arthur and at Chemulpho and by the separation of the Russian naval forces has been of paramount value. The withdrawal of Russia from Korea was made complete last week, and now no Russian forces are to be found to the south and east of the Yalu River, while the Japanese army is established at Wiju. It is even thought probable by many strategists that Russia will withdraw some distance back into Manchuria rather than contest the passage of the Yalu by the Japanese, aided as the latter would probably be by their gunboats in the river. The opinion is growing that Russia will delay a decisive clash of forces for some time to come. At Port Arthur no further attacks occurred last week, but on Monday of this week it was reported that Admiral Togo's squadron, with twenty merchant ships, had been seen apparently moving toward Port Arthur. That the Japanese advance in Korea was not without hardships is seen in the following private letter from a sub-lieutenant at the front, sent to The Outlook by a friend in Tokyo:

It is not so cold as I expected. Three thick woolen shirts and an overcoat keep me quite comfortable. Not so at night, when we are obliged to sleep in a shed or under a tent. Only an inch or so of snow covers the ground where we sleep, but at the foot of the mountains we must trudge on slowly over four inches of untrodden snow. Our spirits are buoyant, and, after hearing of the great victory on the sea, we wish to hurry on to fight on our part, but the flesh is weak, and we can only move from ten to fifteen miles a day. Food is scarce; one day we rejoice over a meat dinner, the next we are allotted rice and two pickled plums, and another day a pickled radish. A piece of frozen wine is handed round to each one, and those who are fond of wine crack jokes and make merry over imaginary delicacies, but I, for one, cannot drink, but dream of Fugetsu's shop and the sweets of Tokyo. Will you please send me some waffles with jam on them, and some sugared beans? I make good use of the piece of wine, for I exchange it for the much-prized cigarette. We carry cooked rice in a little lunch-basket, and when hot water can be had we put the basket and all into it. Water is frozen too, and before we can drink it we must warm the bottle inside our coats.

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Diplomacy Instead of War

With the details of the settlement of matters in dispute between England and France, American readers are not specially interested; the fact, however, that such an adjustment of differences has been made, and the account which has been running between the two nations for years adjusted on an amicable basis, is of great importance. It is true, war is raging in the Far East, and the world has not yet reached the point where the brutalities and waste of war have become things of the half-barbaric past; nevertheless, a generation which has followed the discussions of the Geneva Tribunal, the establishment of the Hague Tribunal, and the adjustment of differences between France and England, with a provision for the arbitration of future differences, has seen a long step taken toward a universal practice of settling international differences outside the courts, to use a legal phrase. England and France have been at odds over one question or another almost from the days of the Norman Conquest. For decades together they have been in active antagonism. For one century both nations were almost continuously in arms. The antagonism of the two countries had become a tradition with both peoples, resulting in lasting misconceptions and enduring prejudices. The two countries have been among the first in all the higher work of civilization; English influence has been pronounced on the thought and literature of France, and French influence has again and again invaded England; only thirty miles of water divides the two countries, and yet for centuries, when they have not been actively fighting each other, they have been brooding over real or fancied wrongs; and now, at the beginning of the twentieth century, the long score is settled, and sponged from the blackboard.

This result has been due, first, to the dissemination of a truer knowledge of the character of each country among the people of the other country, to a clearer

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understanding of English aims in France and of French aims in England, to that more inclusive sympathy which is one of the happiest results of the freer communication of modern times; and, in the second place, to the tact and diplomatic skill of the King of England, who has shown himself to be a born diplomatist and has asserted the authority of the crown in the most effective and constitutional way in his endeavor to remove misconceptions of English policy, to lessen prejudices, and to put England into fraternal relations with the great countries of the world. The King's tact in private life and in all social matters has been recognized for many years; since his accession to the throne he has carried this tact into international relations, and has done more to put England *en rapport* with countries that are jealous or suspicious of her than any of the professional diplomats. In the settlement of the questions at issue with France the King led the way; but the work has been done in detail with conspicuous skill by Lord Lansdowne and by the French Minister of Foreign Affairs, M. Delcasse, one of the wisest and most far-seeing public servants that France has had in her employ for many years.

Under the terms of this settlement, which involves many mutual concessions, France relinquishes her fishing rights on the coast of Newfoundland, which have been the source of much bitterness of feeling and of continuous discussion for many years. In exchange for the surrender of the French claim to exclusive fishing rights on what is known as the "French shore" of Newfoundland, Great Britain offers an indemnity to those Frenchmen who suffer pecuniary loss by the arrangement, the amount to be determined by a joint Naval Commission, and, if the members of this Commission are unable to agree, by the Hague Arbitration Tribunal. The French are to keep possession of the islands of St. Pierre and of Miquelon, and to reserve the right to fish in Newfoundland waters, and the people of Newfoundland are to have the privilege of selling bait to the French fishermen. In this way, by paying for the few lobster canneries which are still in operation on the French shore, Great Britain removes a constant source of irritation in Newfoundland.

On the other hand, France gains materially in West Africa and in western Sudan by a readjustment of boundary lines which will give the French access to the navigable part of the Gambia, by the acquirement of a group of small islands which will be valuable as coaling stations, and by a rectification of the line between the French and British spheres of influence which will give the French a practicable route over the Niger River to Lake Tchad. Full reports of the details of the settlements of matters in debate between the two countries in Siam have not yet come to hand. The British withdraw the protests which they have made from time to time against the action of the French in Madagascar; while the French agree to end their long campaign of criticism of English occupation in Egypt and leave the English a free hand to carry on and expand the work which they have been doing in the valley of the Nile. France is also to have a free hand in Morocco. Apparently the treaty gives her a free hand in all North Africa, with the reservation that no fortifications shall be erected on the Morocco coast which shall in any way restrict the freedom of the Straits of Gibraltar.

There is good ground for believing that Edward VII. is endeavoring to bring about a similar understanding between the British and Russian Governments, the family relationship of the royal houses furnishing a very convenient basis for informal approach between the two countries. If the King is successful in this endeavor, he will remove one of the greatest dangers which now menace the peace of Europe; if the two countries can arrive at an understanding in regard to Russian and British interests in Asia, not only will the localization of the present war be assured, but the possibility of future wars will be greatly reduced. There has hardly been a time for the last fifty years when some cloud of menacing possibilities has not been on the Eastern horizon because Russian and British interests were supposed to

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be in collision at some point. With the desire of Russia, born of her necessities, to secure access to an ocean which is not frozen half the year, Americans heartily sympathize; the gratification of that desire is a matter of prime necessity for the development of the immense resources of the Russian Empire. If the stipulation in the Treaty of Paris which forbids Russia to send war-ships from the Black Sea into the Mediterranean were annulled and the passage neutralized, the desire of the Russian heart would be met, and the retention of Port Arthur and of Vladivostok might become to the Russians a matter of secondary importance. It is greatly to be hoped for the peace of the world that the King will succeed in bringing about as thorough and cordial an understanding between Great Britain and Russia as he has brought about between Great Britain and France. If he does not, he may at least succeed in securing, what would be also extremely valuable, a clearer definition of Russian aims and purposes.

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The Diagnosis and Cure of Municipal Corruption

The shameless corruption of American politics has been for many years a favorite theme of theoretical reformers in this country and of European travelers and commentators. Some of this criticism springs from an ineradicable prejudice against popular government, and has been written in a rather satisfied, "I told you so" spirit. But much of it has been sincere and founded on fact. Probably no franker or more detailed exposure of political and financial corruption in American municipal government has ever been made than is contained in a just-published volume entitled "The Shame of the Cities," by Lincoln Steffens, bearing the imprint of McClure, Phillips & Co. The eight chapters constituting this book have appeared during the last two years in "McClure's Magazine," and describe, with names, dates, and figures printed in perfect openness, political corruption in St. Louis, Minneapolis, Pittsburg, Philadelphia, Chicago, and New York City. Mr. Steffens's book, although thoroughly readable, is not pleasant reading. It would be hopeless reading but for one reason, and that reason is found in the very existence of the book itself. If political and personal vice and corruption ever grow to be such natural and commonplace products of American life that plain and simple accounts of bribers and corruptionists are not startling and not depressing, the Nation will then, indeed, be almost beyond hope. But it should be recalled that the narratives composing the present volume were published in a popular magazine having a circulation of scores of thousands of copies a month, and that the astute editor of this magazine did not believe when he printed these articles that his readers could find them commonplace. We do not propose here to do more than recommend a perusal of Mr. Steffens's volume to the more thoughtful of our readers, especially to those who are interested in doing their share toward maintaining high standards of social and political life in the communities in which they live. In reading the book, bear one thing in mind: such corruption as there is in American municipal government is not due, as Mr. Steffens points out in his admirable introduction, to the fact that municipal politics is debasing in and of itself. There is no more inherent reason why a politician should be corrupt than why a bricklayer or a physician or a printer should be corrupt. As a matter of fact, it may be questioned whether there is any more personal corruption in our Legislatures than in our great railway corporations, for instance; whether more bribe getting and taking is involved in getting a personal bill through a State Assembly than is involved in selling a large bill of railway supplies to some of our huge railway systems. The whole secret of political corruption in this country is found in the low standards of business morality that prevail in hundreds of small and large communities. A corporation president who would not cheat his clients or his customers will cheat his fellow-citizens by bribing a Legislature to let him off from paying legitimate taxes. A story which Mr. Steffens tells is typical of the relations

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existing not infrequently between so-called honorable business men and so-called corrupt politicians. How to draw the line between the honor and the corruption of the individuals involved it would be hard to tell:

A business man told me that a railroad which had a branch near his factory suggested that he go to the Municipal Legislature and get permission to have a switch run into his yard. He liked the idea, but when he found it would cost him eight or ten thousand dollars he gave it up. Then the railroad became slow about handling his freight. He understood, and, being a fighter, he ferried the goods across the river to another road. That brought him the switch; and when he asked about it the railroad man said:

"Oh, we got it done. You see, we pay a regular salary to some of those fellows, and they did it for us for nothing."

"Then why in the deuce did you send me to them?" asked the manufacturer.

"Well, you see," was the answer, "we like to keep in with them, and when we can throw them a little outside business we do."

In other words, a great railway corporation, not content with paying bribe salaries to these boodle aldermen, was ready further to oblige them, to help coerce a manufacturer and a customer to go also and be blackmailed by the boodlers.

Mr. Steffens has, in our opinion, correctly diagnosed the characteristic disease from which all our great municipalities are suffering. This disease is the itch to make a little more money by illegitimate means than can be made by legitimate industry. We shall go on having "grafters" and "boodlers" in politics as long as we do our corporation and merchandising business on a plane and with standards which we would scorn to maintain in our personal dealings with our neighbors and friends. There is no operation of legislative surgery, no doctrinal or philosophical specific, that will cure this disease of the body politic. It is a matter for the application of the simple rules of moral hygiene—such as St. Peter formulates in the early paragraphs of the second of his two famous letters. But daily allopathic doses of good old-fashioned common honesty, taken before and after every business transaction, will be found to be very efficacious in those cases in which the sincere sufferer wishes to protect himself against the infecting corruption of "political rascals."

The Higher Criticism

To the Editors of The Outlook:

Will you kindly state what the higher criticism and its advocates stand for? Not long ago the writer heard a lecture on the "Imperial Book." The speaker (who is a man of some note) seemed to have a grudge against the higher critics. He said, Although many of the latter are fine, honest men, they are greater enemies of the Church and Bible than the avowed infidel. * *

Strictly speaking, criticism is divided into two categories, the lower criticism and the higher criticism. The lower criticism considers the grammar, syntax, text, etc., of the Biblical books; the higher criticism, the date, authorship, and general significance. Popularly, but improperly, the term higher criticism is applied to that view of the date, authorship, and general significance of the Biblical books which is taken by an increasing number of Biblical scholars, both in this country and in England. In general, this view assumes that the laws and literature of the Hebrew people grew up as the laws and literature of other peoples have grown up; in studying the questions of date, authorship, and general significance it applies the same literary and historical canons, as in studying the language it applies the same grammatical canons, that are employed in the study of other literatures. In other words, it assumes that God is present in all nations and in all life, and that the general method of his activity is the same in all.

The modern critics reach somewhat different conclusions respecting the date and authorship of the books of the Bible, as independent thinkers may be expected to do. In general, however, we think they may be said to agree in the following among other conclusions:

The Bible is not a book, but a collection of books. It includes almost every kind of literature known to the ancient world: law, history, biography, poetry, drama, ethical precepts, religious philosophy. Each book is to be interpreted according to the canons of that type of literature. If, for example, we found in any other literature the story of a prophet swallowed by a great fish, and after three

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days' entombment escaping, we should assume it to be fiction. So if we found the story of a garden with a talking serpent and two trees, the fruit of one of which conferred knowledge and the fruit of the other immortality, we should assume it to be an allegory. The modern critic makes the same assumption concerning such stories when he finds them in the Hebrew literature. So if we found an elaborate code of laws, whether civil or ecclesiastical, we should assume that these laws had probably grown up during a long period of years, that the order of development had been, first, customs, then statutes or edicts, last of all, codification. The modern critic assumes, in the absence of evidence to the contrary, that the civil code embodied in Deuteronomy and the ecclesiastical code embodied in Leviticus grew up in a similar manner.

Applying these general principles, the modern critic regards the Book of Genesis as a collection of prehistoric traditions rewritten by an unknown ancient prophet for the purpose of illustrating certain great religious truths; the Books of Exodus, Leviticus, Numbers, and Deuteronomy as codes of laws, having their beginning in the time of Moses, but their development in six or seven centuries of Jewish history; the historical books, Judges to Nehemiah, as a composition edited by unknown authors out of pre-existing materials; Ruth and Esther as historical romances; Job as a great epic poem, one of the greatest in all literature; the Psalms as a collection of over eight centuries of religious lyrics; Proverbs and Ecclesiastes as collections of ethical apothegms, an expression of the experience of life by devout interpreters of life; the Song of Songs as a drama of woman's purity and fidelity under strong temptation; the prophets as preachers of righteousness and preachers of redemption. Turning to the New Testament, modern criticism has established, beyond reasonable doubt, the fact that three of the Gospels were written within half a century and the fourth within a century after the death of Christ, in considerable measure from pre-existing oral traditions, and that most, if not all, of the Epistles attributed to Paul are the product of his pen.

"The letter killeth, the spirit maketh alive." Modern criticism is taking away the reliance of those who rely upon the letter, and this is probably what gives rise to the utterance of the lecturer quoted above, that the higher criticism is inimical to the Bible. He does not see that it is substituting a clearer, better, and more intelligent understanding of the spirit. Single texts can no longer be taken out of their connection and relied upon as a basis for dogmatic theology, as the strong emotional expression of the Psalmist, In sin did my mother conceive me, as a demonstration of the doctrine of natural depravity. Evangelists can no longer insist that we cannot believe in the resurrection of Jesus Christ unless we believe that the story of Jonah and the big fish is historical. Sabbatarians can no longer insist on applying the Sabbatical provisions of a purely Jewish law to the day which the Christian Church has gratefully set apart to celebrate the birth of Christianity in the resurrection of Jesus Christ. But a new, broader, and deeper spiritual meaning is given by modern criticism to the entire collection of Biblical books. Intellectual difficulties presented by such incongruities as that between the Genesis story of creation and modern geology, moral difficulties presented by such incongruities as that between the destruction of the Canaanites and the Sermon on the Mount, disappear. Books that had fallen into disuse—such as Job, Ecclesiastes, and the Song of Songs—are reopened and given a new meaning. Books that had become a burden to faith when read as history, such as the story of Jonah, become a delight to faith when read as a satire on race prejudice and ecclesiastical narrowness. And the whole Bible, from being a collection of texts imposed on men from without as a substitute for life, like the maxims of Confucius, becomes a collection of resplendent literature inspiring life from within, and conducting the reader to the God of Abraham, of Isaac, and of Jacob, of David, of Isaiah, and of Paul, to find in him the same grace and power and redeeming love that they found in him.

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The Spectator

The Spectator is glad that he happened to visit Salem in the winter. The summer visitor to Salem takes away only a vague idea of witchcraft as one of the picturesque assets of the place, supplying the motive of souvenir spoons with a witch on the handle, silver broomstick pencils, and other ingenious mementos of travel. In summer all is pleasant and flourishing, as becomes the holiday season, and the open car carries the light-hearted excursionist past the Witch House and Gallows Hill with all their grim suggestions softened into the unreality of a half-forgotten dream. But in the winter things are different. When the snow lies thick and the ground is frozen hard and the wind is bitter, a historic sense of what Salem may have been like in the winter of 1692 begins to assert itself. The Spectator, facing the snowdrifts under the gray sky, shivered as he considered the villagers of two hundred years ago, with the wilderness and the Indians behind them, the meager crops and hard living, the long, dark winter days, and the terror of witchcraft upon their somber Puritan souls.

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The Spectator was lucky enough to be entertained in the old jail, now transformed into a handsome private house, but originally built from the timbers of the "Witch Jail" of those fear-ridden days. If the walls and floors could speak, what stories they could tell—and yet, it seemed to the Spectator, his host did not need their testimonies after all, for his antiquarian skill and enthusiasm had searched out all the facts necessary to make the days of witchcraft live again in vivid reality. The most fascinating of libraries (modestly called a "workshop"), lined with portraits of Mather, Sewall, Stoughton, and other witch-hunting worthies, and filled with early colonial books and documents, became doubly interesting when the visitor realized that its very beams and rafters, and the ground beneath it, had been part, so to speak, of Salem's Reign of Terror, and could say with Æneas—"All of which miseries I saw, and a part of which I was." The host brought out an old leather-bound octavo, Joseph Glanville's book on witchcraft, printed in England in 1682, and pointed out an account of witches in Sweden and their practices, forming its last chapter. It was not an imposing volume, and yet, as the Spectator took it, he held in his hand, probably, the main cause of the nineteen executions on Gallows Hill.

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The Spectator is not sure that he approves of much of the reading of young people nowadays. But even "Rattling Dick, the Terror of the Prairie" is harmless and elevating literature as compared with Joseph Glanville—who was made a Fellow of the Royal Society for his book, too, by his deluded countrymen. Girls to-day may read trashy novels; but Mercy Lewis and Ann Putnam and the rest of Salem's "afflicted children" were truly most afflicted in being born before there were any novels to read. A full course of Laura Jean Libbey, the Spectator feels, would have saved Salem from the misdirected imaginations of these girls. And if Cotton Mather had not read and envied Glanville's book, and yearned also to be an F.R.S., his persecuting zeal would never have shown itself. The story from Sweden was reproduced in so many details in Salem that it is impossible to believe that one did not spring from the other. The girls began, half in jest, playing tricks, making strange gestures, uttering loud cries, and went on until they and every one else believed in the delusion. To-day, perhaps, they would be called auto-hypnotized, or acting under suggestion. But Salem, unhappily, was two centuries too early for that explanation.

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Besides, it was not for nothing that Salem village (a mile away from Salem proper, and the spot where the trouble started) had a street called Battle Street, from the continual quarrels raging along it. The Puritans were good haters, after Dr. Johnson's own heart. The Spectator recognized that as he examined the copies of the old records and depositions. There were grudges enough to hang almost anybody in town, apparently.

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Before they got through they did hang one clergyman, the Rev. George Burroughs, who had been obliged to run in debt for his wife's funeral expenses because the church in Salem village did not pay up his salary. He had left Salem and gone to Maine, but they brought him back, convicted him of blowing trumpets at the feasts of the witches, and of "killing three wives, two for himself and one for Mr. Lawson," a Salem parishioner. The pitch of fright and excitement to which a Puritan parish must have been wrought to suspect even the minister gives, perhaps, the deepest measure of the horror that was upon the community. Yet there was neighborly feeling left, for the Spectator met a descendant of one of the signers, some forty in number, of a petition against the condemnation of Rebecca Nurse, a woman of blameless life, who went nobly to her martyrdom. It cost something to sign such a protest. Joseph Putnam, father of General Israel Putnam of Revolutionary fame, lived in Salem village in those days, and was brave enough to protest against the witch-hunting. An alert young fellow of twenty-two, he kept a horse ready saddled, night and day, to escape if he himself were accused; but, though in danger, he was never brought to trial. The Spectator tried to find the grave of the greatest sufferer of all—Giles Corey, who was pressed to death under heavy weights, through two days of agony, without flinching, rather than leave his children penniless by pleading at his trial and incurring attainder. But though Corey's grave had been seen by a summer visitor, who told the Spectator about it, he found it unknown to the Salem antiquaries. The Salem summer guide probably exhibits it after the manner of the Duxbury cicerone who informed the Spectator once, "They kept askin' us for Miles Standish's grave, till we just *had* to find it!"

❀

The exact place of Corey's execution is in doubt, too; but that it was within a stone's-throw of the old jail is certain. It brought the witchcraft days very near when the Spectator was told that a child of ten years, who saw Giles Corey under the weight, and stood and cried at the pitiful sight, repeated the story often in her old age to a young girl who, also living to advanced years, told it again to an antiquarian now living in Salem. The surviving crooked pins which the "afflicted children" declared were stuck into them by the witches also seemed to make the thing very real and vivid, as the Spectator leaned over their glass case in the court-house, where they lie beside the death-warrant of Bridget Bishop (the only such witch's death-warrant in the world, he was informed). But the unhistorical idea that witches were ever burned in America vanishes at the very name of Gallows Hill. Boston hung two witches and Salem nineteen; but none were burned. Neither were any children hung, though one mite of four—Dorothy Good—was solemnly tried as a witch before the learned judges, who came mostly from Boston.

❀

The terror began in February and the hangings in May. What Gallows Hill looks like in May the summer visitor can best judge, perhaps; but the Spectator found it grim enough in the snow. There, against its wind-swept sky-line, the "eight firebrands of hell" hung three days after Giles Corey suffered. To its foot, by night, in boats, came the children and friends of the victims, to carry away the bodies cast into a shallow trench among the rocks. Many were afraid to come even on this pious errand, lest they too be marked as witches. As the Spectator stood there with the small boys of Salem coasting uproariously past him, in the daylight of the twentieth century, the whole story seemed suddenly an impossible nightmare. Yet when, going back, he passed the site of the old Town Hall, and was told that the oldest inhabitant before the Civil War distinctly remembered the Indian scalps that used to be nailed to its walls, the grimness of the struggle with the wilderness rose before his mind once more, and he saw the Puritan fighting Satan as relentlessly as he fought the Indians, and doing it all for the glory of God; and Gallows Hill became as real as Plymouth Rock.

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The Causes of the Russo-Japanese War

By Frank Brinkley

Captain Brinkley, the author of this article, which seems to us an admirable exposition of the international complications of the Far Eastern question and of the causes that led to the war, has lived over thirty years in Japan and speaks the language perfectly well. He is the editor of the "Japan Mail," is a correspondent from Japan of the London "Times," is the author of an English-Japanese dictionary and of "Art in Japan," a work of value and authority in its field, and is recognized in every way as a scholar and specialist in all matters relating to the East.—THE EDITORS.

IT had been in the minds of a great many people for a great many years that a war between Russia and Japan must come sooner or later, yet a clear statement of the reasons for such a conviction was not easy to obtain from its exponents. They had, in truth, no very definite reasons over and above the broad facts that, Russian aggression being insatiable, Japan could not hope to remain permanently beyond its sphere, and that she would be quite certain to resist to the death any attempt to bring her within it. On the other hand, to superficial observers, it seemed easily conceivable that a little forbearance on either side might remove all points of serious collision. Japan had lived many centuries of a tolerably prosperous and moderately happy existence in almost total segregation from the neighboring continent. Russia had never betrayed any disposition to extend her territorial aggressions beyond the Asiatic continent. With the solitary exception of the island of Saghalien, she had not made any insular addition to her vast empire. Need there, then, be any clash of interests? Was it not possible that each empire might leave the other severely alone, the one confining itself within the limits of its islands, the other not trespassing beyond the bounds of its continents? The answer to that question involves some reference to geography and history.

Japan along its western shore, Korea along its eastern, and Russia along the eastern coast of its Maritime Provinces, are washed by the Sea of Japan. The communications between this sea and the Pacific Ocean are practically two only. One is on the northeast, namely, Tsugaru Strait; the other is on the south, namely, the channel between the extremity of the Korean peninsula and the Japanese Island of the Nine Provinces. Tsugaru Strait is entirely under Japan's control. It is between her main island and her island of Yezo, and in case of need she can close it with mines. It is actually so closed at present. The channel between the southern extremity of Korea and Japan has a width of one hundred and two miles, and would therefore be a fine open seaway were it free from islands. But almost midway in this channel lies the twin island of Tsushima, and the space of fifty-six miles that separates it from Japan is narrowed by another island, Iki. Tsushima and Iki belong to the Japanese Empire. The former has some exceptionally good harbors, constituting a naval base from which the channel on either side could easily be sealed.

It appears, then, that the avenues from the Pacific Ocean to the Sea of Japan are controlled by the Japanese Empire. In other words, access to the Pacific from Korea's eastern coast and access to the Pacific from Russia's Maritime Provinces depend upon Japan's good will. So far as Korea is concerned, this question matters little. It is her fate to depend upon the good will of Japan in affairs of much greater importance. But with Russia the case is different. Vladivostok, which until recent times was her principal port in the Far East, lies at the southern extremity of the Maritime Provinces—that is to say, on the northwestern shore of the Japan Sea. It is therefore necessary for Russia that freedom of passage by the Tsushima Channel should be secured; and to secure it one of two things is essential—namely, either that she herself should possess a fortified port on the Korean side, or that

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Japan should be bound neither to acquire such a port nor to impose any restriction upon the navigation of the strait. To put the matter briefly, Russia must either acquire a strong foothold for herself in southern Korea, or contrive that Japan shall not acquire one. In short, there is here a strong inducement for Russian aggression in Korea.

Russia's eastward movement through Asia has been strikingly illustrative of her strong craving for free access to southern seas and of the impediments she has experienced in gratifying the wish. An irresistible impulse has driven her oceanward. Checked again and again in her attempts to reach the Mediterranean, she set out on a five-thousand-miles march of conquest right across the vast Asiatic continent towards the Pacific. Eastward of Lake Baikal she found her line of least resistance along the Amur, and when, owing to the restless perseverance of Muraviev, she reached the mouth of that great river, the acquisition of Nikolaiefsk for a naval basis was her immediate reward. But Nikolaiefsk could not possibly satisfy her. Situated in an inhospitable region far away from all the main routes of the world's commerce, it offered itself only as a stepping-stone to further acquisitions. To push southward from this new port became an immediate object to the pioneers of Russia's Far Eastern fortunes. There lay an obstacle in the way, however: the long strip of sea-coast from the mouth of the Amur to the Korean frontier—an area then called the Ussuri Region because the Ussuri forms its western boundary—belonged to China, and she, having conceded much to Russia in the matter of the Amur, showed no disposition to make further concessions in the matter of the Ussuri. In the presence of menaces, however, she agreed that the region should be regarded as common property pending a convenient opportunity for clear delimitation. That opportunity came very soon, so far as Russia was concerned. Seizing the moment when China had been beaten to her knees by England and France, the great aggressor secured final cession of the Ussuri region, which now became the "Maritime Provinces of Siberia." Then Russia shifted her naval basis on the Pacific from Nikolaiefsk to Vladivostok. She gained ten degrees in a southerly direction.

From the mouth of the Amur, where Nikolaiefsk is situated, to the southern shore of Korea, there rests on the coast of eastern Asia an arch of islands having at its northern point Saghalien and at its southern Tsushima, the keystone of the arch being the main island of Japan. This arch embraces the Sea of Japan and is washed on its convex side by the Pacific Ocean. Immediately following the transfer of Russia's naval base from Nikolaiefsk to Vladivostok, an attempt was made to obtain possession of the southern point of the arch, namely, Tsushima. A Russian man-of-war proceeded thither and quietly began to establish a settlement which would soon have constituted a title of ownership had not Great Britain interfered. The imperial instinct of the Russians in this matter was unerring. They saw that Vladivostok, acquired at the cost of so much toil, would be comparatively useless unless from the sea on whose shore it was situated an avenue to the Pacific could be opened, and they therefore tried to obtain command of the Tsushima Channel. Immediately after reaching the mouth of the Amur the same instinct had led them to begin the colonization of Saghalien. The axis of this long, narrow island is inclined at a very acute angle to the Ussuri region, which its northern extremity almost touches, while its southern is separated from Yezo by the Strait of La Perouse. There is no doubt that from Saghalien the Russians, had they encountered no serious resistance, would have crossed to Yezo and thence to the main island of Japan. But in Saghalien they found Japanese subjects. In fact, the island was a part of the Japanese Empire. Resorting, however, to the Ussuri fiction of joint occupation, they succeeded ultimately in transferring the whole of Saghalien to Russia's dominion. That was in 1875. Further encroachments upon Japanese territory could not be lightly essayed, and the Russians held their hands. They had been trebly checked:

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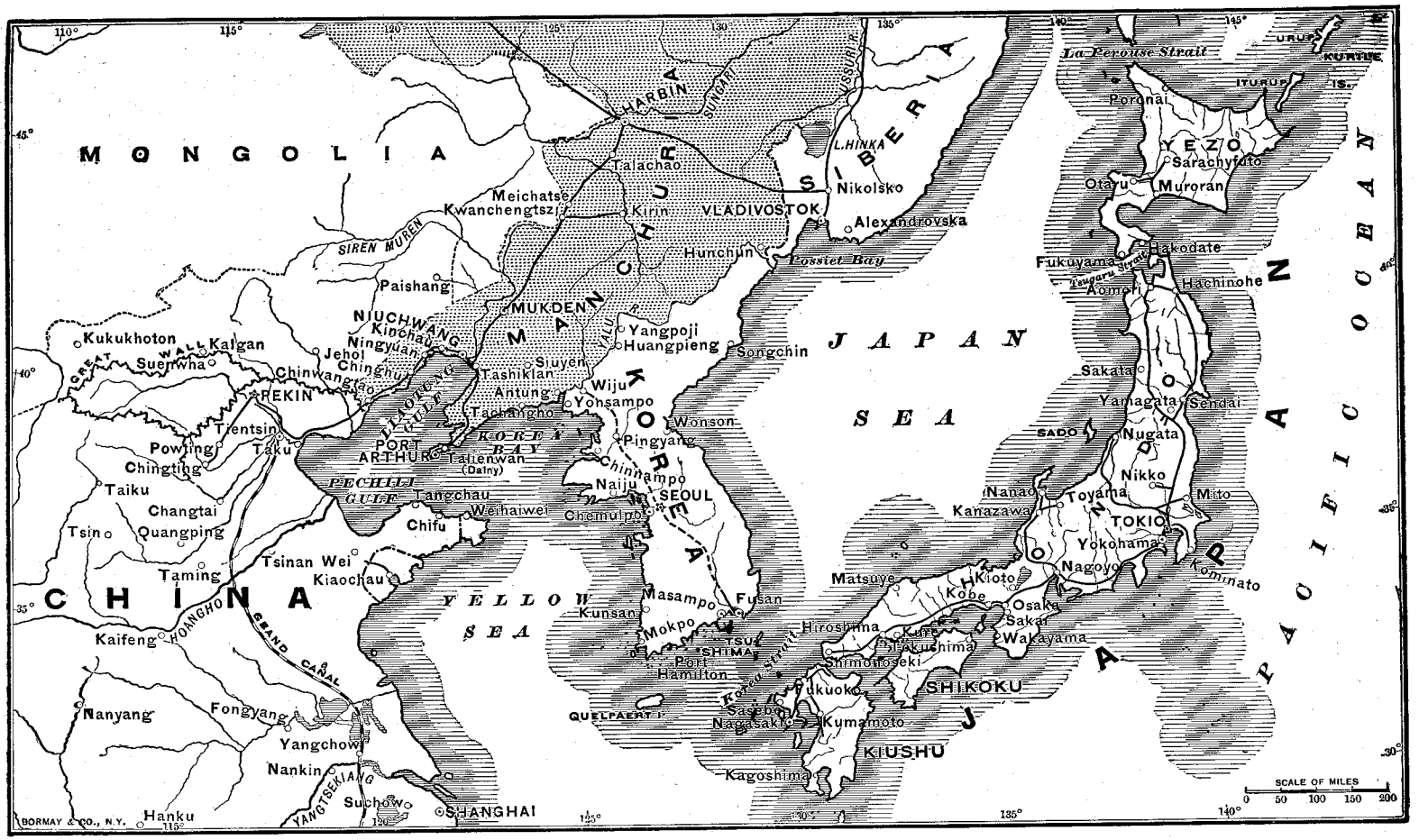

JAPAN, KOREA, CHINA, MANCHURIA, AND SIBERIA

This map has been drawn for The Outlook with the express purpose of presenting in broad outline the essential geographical features of the situation in the Far East. Sketch maps of the more limited areas which are likely to be the field of actual warfare have already been published, and others will appear from time to time.

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checked in trying to push southward along the coast of the mainland; checked in trying to secure an avenue from Vladivostok to the Pacific; and checked in their search for an ice-free port, which definition Vladivostok did not fulfill. Enterprise in the direction of Korea seemed to be the only hope of saving from abortion the maritime results of the great trans-Asian march.

Was Korea within safe range of such enterprises? Everything seemed to answer in the affirmative. Korea had all the qualifications desired by an aggressor. Her people were unprogressive, her resources undeveloped, her self-defensive capacities insignificant, her government corrupt. But she was a tributary of China, and China had begun to show some tenacity in protecting the integrity of her buffer States. Besides, Japan was understood to have pretensions with regard to Korea. On the whole, therefore, the problem of carrying to full fruition the work of Muraviev and his lieutenants demanded strength greater than Russia could exercise without some line of communications supplementing the Amur waterway and the long ocean route. Therefore she planned and set about the construction of a railway across Asia.

It is not intended to suggest that territorial aggression was the direct motive of this grand enterprise. Governments seldom propose to themselves such aims. They merely prepare to utilize opportunities, should any haply be found. Preparation, however, if in its course it does not create opportunities, seldom fails, when complete, to inspire their creation. Russia's agents need only the means to advance; the impulse is always with them.

The Amur being the boundary of Russia's East Asian territory, this railway had to be carried along its northern bank, where many engineering and economical obstacles presented themselves. Besides, the river, from an early stage in its course, makes a huge semicircular sweep northward, and a railway following its bank to Vladivostok must make the same detour. If, on the contrary, the road could be carried over the diameter of the semicircle, it would be a straight and therefore very much shorter line, technically easier and economically better. The diameter, however, passes through Chinese territory—her "Three Eastern Provinces," in a word, Manchuria—and an excuse for soliciting or extorting China's permission was not in sight. Russia therefore proceeded to build either end of the road, deferring the construction of the Amur section for the moment. She had not waited long when, in 1894, war broke out between China and Japan, and the latter, completely victorious, demanded as the price of peace the southern littoral of Manchuria from the Korean boundary to the Liaotung Peninsula at the entrance to the Gulf of Pechili. This was a crisis in Russia's career. She saw her whole programme of East Asian expansion menaced with failure; saw that her maritime extension could never get nearer than Vladivostok to the Pacific were this claim of Japan's established. For the proposed arrangement would place the littoral of Manchuria in Japan's direct occupation and the littoral of Korea in her constructive control, since not only had she fought to rescue Korea from Chinese suzerainty, but also her object in demanding a slice of the Manchurian coast-line was to protect Korea against aggression from the north—that is to say, against aggression from Russia. Muraviev's enterprise had carried Russia first to the mouth of the Amur and thence southward along the coast to Vladivostok and to Possiet Bay at the northeastern extremity of Korea. But it had not given her free access to the Pacific, and now she was menaced with never obtaining that access, since the whole remaining coast of East Asia as far as the Gulf of Pechili was about to pass into Japan's possession or under her domination.

Then Russia took an extraordinary step. She persuaded Germany and France to force Japan out of Manchuria. What argument she employed to win the co-operation of these two Powers she and they alone know. It is not to be supposed that she frankly exposed her own aggressive designs and asked for assistance to prosecute them. Neither is it to be supposed that France and

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Germany were so curiously deficient in perspicacity as to overlook her designs. At all events, these three great Powers served on Japan a notice to quit, and Japan, exhausted by her struggle with China, had no choice but to obey.

The notice was accompanied by an *exposé* of reasons. Its signatories said that Japan's tenure of the Manchurian littoral would menace the security of the Chinese capital, would render the independence of Korea illusory, and would constitute an obstacle to the peace of the Orient.

By way of saving the situation in some slight degree, Japan sought from China a guarantee that no portion of Manchuria should thereafter be leased or ceded to a foreign State. But France warned Japan that to press such a demand would offend Russia, and Russia declared that, for her part, she had no intention of trespassing in Manchuria. Japan, had she been in a position to insist on the guarantee, would also have been in a position to disobey the mandate of the three Powers. Unable to do either the one or the other, she quietly stepped out of Manchuria and proceeded to double her army and treble her navy.

As a reward for the assistance nominally rendered to China, Russia obtained permission in Peking to divert her Trans-Asian Railway from the huge bend of the Amur to the straight line through Manchuria. Neither Germany nor France received any immediate recompense. Three years later, by way of indemnity for the murder of two missionaries by a mob, Germany seized, and afterwards compelled China to lease to her, a portion of the province of Shantung. Immediately, on the principle that two wrongs make a right, Russia demanded and obtained a lease of the Liaotung peninsula, from which she had driven Japan in 1895. This act she followed by extorting from China, necessarily complaisant, permission to construct a branch of the Trans-Asian Railway through Manchuria from north to south, that is to say, through Harbin and Mukden to Port Arthur.

Russia's maritime aspirations had now assumed a radically altered phase. Instead of pushing southward from Vladivostok and Possiet Bay along the coast of Korea, she had suddenly leaped the Korean peninsula and found access to the Pacific in Liaotung. Nothing was wanting to establish her as practical mistress of Manchuria except a plausible excuse for garrisoning the place. Such an excuse was furnished by the Boxer *émeute* in 1900. Its conclusion saw her in military occupation of the whole region, and she might easily have made her occupation permanent by prolonging it until peace and order should have been fully restored. But here she fell into an error of judgment. Imagining that the Chinese could be persuaded or intimidated to any course whatever, she proposed a convention virtually recognizing her title to Manchuria.

Japan watched all these things with profound anxiety. If there were any reality in the dangers which Russia, Germany, and France had declared to be incidental to Japanese occupation of part of Manchuria, the same dangers must be doubly incidental to Russian occupation of the whole of Manchuria; the independence of Korea would become illusory; the security of the Chinese capital would be threatened; an obstacle would be created to the permanent peace of the East.

The independence of Korea is an object of supreme solicitude to Japan. Historically she holds towards the little State a relation closely resembling that of suzerain, and though of her ancient conquests nothing remains except a settlement at Fusan on the southern coast, her national sentiment would be deeply wounded by any foreign aggression in the peninsula. It was to establish Korean independence that she fought with China in 1894, and her annexation of the Manchurian littoral adjacent to Korea's northern frontier after the war was designed to secure that independence, not to menace it as the Triple Alliance pretended to think. But if Russia came into possession of all Manchuria, her subsequent absorption of Korea would be almost inevitable. For the considerations set forth above as to Vladivostok's maritime avenues would then acquire absolute cogency. Manchuria is larger than France and the United Kingdom

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lumped together. The addition of such an immense area to Russia's East Asiatic dominions, together with its littoral on the Gulf of Pechili and the Yellow Sea, would necessitate a corresponding expansion of her naval forces in the Far East. With the one exception of Port Arthur, however, the Manchurian coast does not offer any convenient naval base. It is in the splendid harbors of southern Korea that such a base, several such bases, can alone be found. Even though she were limited to Port Arthur and Vladivostok, the obligation to secure their maritime intercommunication by way of the Tsushima Channel would become doubly imperative for Russia. By only one method could that end be effectively attained—by establishing a strong place of arms on the Korean shore of the channel. But in the event of the territorial and consequent naval expansion here considered, Port Arthur and Vladivostok would at once cease to be adequate naval bases; they would have to be supplemented by Korean harbors. Moreover, there would be an even stronger, an immensely stronger, motive impelling Russia towards Korea. Neither the Ussuri region nor the Manchurian littoral possesses so much as one port qualified to satisfy her perennial longing for free access to the ocean in a temperate zone. Korea, which divides the Manchurian littoral from the Ussuri coast, alone possesses such ports. Without Korea, then, all Russia's East-Asian expansion, though it added huge blocks of territory to her dominions, would be commercially incomplete and strategically defective.

If it be asked why, apart from history and national sentiment, Japan should object to a Russian Korea, the answer is, first, because there would thus be planted almost within cannon-range of her shores a Power of enormous strength and insatiable ambition; secondly, because whatever voice in Manchuria's destiny Russia derives from her railway, the same voice in Korea's destiny is possessed by Japan as the sole owner of railways in the peninsula; thirdly, that whereas Russia has an altogether insignificant share in the foreign commerce of Korea and scarcely ten bona-fide settlers, Japan does the greater part of the oversea trade and has tens of thousands of settlers; fourthly, that did Russia's dominions stretch uninterruptedly from the Sea of Okhotsk to the Gulf of Pechili, her ultimate absorption of North China would be as certain as sunrise; and, fifthly, that such domination and such absorption would involve the practical closure of all that immense region to Japanese commerce and industry, as well as to the commerce and industry of every Western nation except the Russian. This last proposition does not rest solely on the fact that to oppose artificial barriers to free competition is Russia's sole hope of utilizing to her own benefit any tradal opportunities brought within her reach. It rests also on the fact that Russia has objected to foreign settlements at the marts recently opened by treaty with China to American and Japanese subjects. Without settlements trade at those marts would be impossible; and thus Russia has constructively announced that there shall be no trade but Russian, if she can prevent it.

Against such dangers Japan would have been justified in adopting any measure of self-protection. She had foreseen them in outline for six years, and had been strengthening herself to avert them. But she wanted peace. She wanted to develop her material resources and to accumulate some measure of the wealth without which she must remain insignificant among the nations. Two pacific devices offered, and she adopted them both. Russia, instead of trusting time to consolidate her tenure of Manchuria, had made the mistake of pragmatically importuning China for a conventional title. If, then, Peking could be strengthened to resist this demand, some arrangement of a distinctly terminable nature might be made. The United States, Great Britain, and Japan, joining hands for that purpose, did succeed in so far stiffening China's usually limp vertebræ that her show of resolution finally induced Russia to sign a treaty pledging herself to withdraw her troops from Manchuria in three installments, each step of evacuation to be accomplished by a fixed date. That was one of the pacific devices. The

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other suggested itself in connection with the new commercial treaties which China had promised to negotiate in the sequel of the Boxer troubles. In these documents clauses were inserted providing for the opening of three places in Manchuria to foreign trade. It seemed a reasonable hope that, having secured commercial access to Manchuria by covenant with its sovereign, China, the Powers would not allow Russia arbitrarily to restrict their privileges. And it seemed a reasonable hope that Russia, having solemnly promised to evacuate Manchuria at fixed dates, would fulfill her engagement.

The latter hope was signally disappointed. When the time came for evacuation, Russia behaved as though no promise had ever been given. She proposed wholly new conditions, which would have strengthened her grasp of Manchuria instead of loosening it.

This incident stupefied Japan. She herself had had some bitter experience of the Occident's tendency to put a unilateral construction on treaties textually bilateral. But the spectacle of a great Western Power deliberately and unblushingly violating its solemn engagements was new to her.

China being powerless to offer any practical protest, and Japan's interests ranking next in order of importance, the Tokyo Government approached Russia. They did not ask for anything that could hurt her pride or injure her position. Appreciating fully the economical status she had acquired in Manchuria by large outlays of capital, they offered to recognize that status provided that Russia would extend similar recognition to Japan's status in Korea, would promise, in common with Japan, to respect the sovereignty and the territorial integrity of China and Korea, and would be a party to a mutual engagement that all nations should have equal industrial and commercial opportunities in Manchuria and the Korean peninsula. In a word, they invited Russia to subscribe to the policy enunciated by the United States and by Great Britain, the policy of the open door and of the integrity of the Chinese and Korean Empires.

Thus commenced a negotiation which lasted five and a half months. Japan from the outset reduced her demands to a minimum. Russia never made the smallest appreciable concession. She refused to listen to Japan for one moment about Manchuria. Eight years previously Japan had been in military possession of Manchuria, and Russia, with the assistance of Germany and France, had expelled her for reasons which concerned Japan incomparably more than they concerned any of the three Powers—the security of the Chinese capital, the independence of Korea, the peace of the East. Now Russia had the splendid assurance to declare by implication that none of these things concerned Japan at all. The utmost she would admit was Japan's partial right to be heard about Korea. And at the same time she herself commenced in northern Korea a series of aggressions, partly, perhaps, to show her potentialities, partly by way of counter-irritant. That was not all. Simultaneously with deferring her answers to Japan's proposals and protracting the negotiations to an extent that was actually contumelious, she hastened to send eastward a big fleet of war-ships and a new army of soldiers. It was impossible for the dullest politician to mistake her purpose. She intended to yield nothing, but to prepare such a parade of force that her obduracy would command submission.

The only alternatives for Japan were war or total and permanent effacement in Asia. She chose war, and in fighting it she is fighting the battle of Anglo-Saxondom as well as of herself, the battle of free and equal opportunities for all without undue encroachment upon the sovereign rights or territorial integrity of China or Korea, against a military dictatorship, against a programme of ruthless territorial aggrandizement, and against a policy of selfish restrictions.

It seems that the Russian Goliath never thought to be confronted in the lists by this Japanese David. St. Petersburg imagined that the terror of its armaments would command submission. But the Japanese are not compact of ordinary Oriental stuff.

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Solving the Immigration Problem[1]

By Gino Carlo Speranza

IT is an undeniable and inspiring fact that, no matter how grave may be any problem attracting public attention, there will always be a group of men actively engaged in the endeavor to solve it. It matters not whether the problem affects us directly or indirectly, so long as it involves a principle, there will always be found men and women who, while countless others are discussing it, fearing it, prophesying about it, will bravely face it and work for its right solution.

We hear a great deal nowadays of the "problem of immigration;" orators and statesmen, newspapers and magazines, never lose the opportunity of talking of the "foreign peril," of the danger from an influx of immigrants who do not readily assimilate with the elements and institutions of the Republic. Indeed, many of our sins we conveniently saddle on the stranger, finding in him the responsibility for some of the evils of our own making. And so a thoughtless majority fails to see that such procedure can result only in race prejudice, and prevent rather than foster that very assimilation which we all desire.

On the other hand, how seldom do we hear of the work of those men and women who, while their companions discuss, are toiling to solve, this problem of the incoming stranger. It is true that, now and again, we get picturesque descriptions of what the agents of the various immigrant societies do at our ports of entry, or of the scenes, pitiful or humorous, witnessed before the Courts of Special Inquiry at our immigration stations. Our knowledge of the field of labor of immigration societies, however, stops there. We know, in a vague way, that the Irish and the Scandinavians and the Jews maintain missionaries or agents who welcome the immigrant of their respective nationality, and perhaps find him work. But there is much more than this that such societies do, as a brief history of one of them and of its work will show. I choose the Society for the Protection of Italian Immigrants for other reasons than that my knowledge of its work is more extensive than that of no less beneficent ones. In the first place, it has the distinction of being the one immigrant society founded, not by "foreign Americans," such as the German, the Austro-Hungarian, or the Scandinavian, not by any religious sect or division, such as the Leo Haus, the Methodist Mission, or the Jewish Society, but by native Americans banded together by a love for Italy, without ulterior motive, either political or religious, except the desire to help the sons of a country to which humanity still owes a great debt. This is not only an honorable distinction, but an encouraging sign of a practical solution of the immigration problem. My choice was determined, moreover, by the fact that Italian immigration is decidedly on the increase, and any body of men actively engaged in solving the peculiar questions which the Italian immigrant presents deserve special attention.

The Society for the Protection of Italian Immigrants was founded about two years ago by some fifteen people, most of whom were that type of men and women whom many would have classified as "dreamers"—settlement workers, reformers, philanthropists! They, however, had the wisdom to formulate a constitution setting forth such practical objects as these:

The objects of this Society shall be:

I. To afford advice, information, aid, and protection of all kinds to Italian immigrants.

II. By assisting, wherever possible, such immigrants as are unfamiliar with the language and customs of the country to a practical knowledge thereof.

III. By learning the character of the labor for which each individual immigrant is best fitted, and endeavoring to procure for said immigrant employment at his particular trade or calling, or at some remunerative

[1] Comment on this article and the general subject it treats will be found on our editorial pages.—THE EDITORS.

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occupation, that he may not, through want of work, become a charge to the State or an enemy of society.

IV. By investigating and remedying, if possible, all abuses to which Italian immigrants are exposed, and all wrongs inflicted upon them.

V. By familiarizing immigrants with their rights and duties under the State and Federal Constitutions, and securing for them the entire enjoyment of all their constitutional rights.

All these seem simple enough on reading; indeed, it might be said that, being for the immigrant's benefit, the immigrant will be only too glad to meet the Society's efforts. But this reasoning overlooks the forces which operate against the exercise of such good intentions and purposes. First of all, you must overcome the immigrant's suspicions, and this is not a simple matter. The examination he undergoes by the Federal officials is a valuable and necessary thing, but put yourself in his place and you will see that if you had to answer the questions put to him, either you would refuse to answer them as impertinent, or else assault the official for making them; at all events, you would not think you were being welcomed to the new land. Then, having passed this necessary examination, his first experience in the land of the free is likely to be his acquaintance with the boarding-house "runner," who will *force* him to go with him, or the crook who will exchange his foreign money into Confederate notes or take it without even such souvenirs of the transaction, or the "friend" who will take him to the banker and padrone who want to sell his labor, or the district boss who will "Americanize" him for the sake of his vote. Perhaps if he is fortunate in escaping these, he will experience the pleasure of what it means not to understand the policeman's "gaw on!"

It is obvious, though too often forgotten, that the first impression the foreigner gets of a new country will tend to color all his future opinions of and experiences in that country. It is natural, therefore, that immigrants' societies should concentrate their efforts in minimizing the bad impression that the alien is apt to get on his arrival. This is especially important as regards the Italian, who is proverbially sensitive and inexperienced. Yet the work the representatives of the various immigrants' societies have to do at the landing station is, in a sense, very simple. It may be summed up in the words "lending a helping hand." In the rush and excitement of handling some four thousand immigrants in a day by the Federal authorities, a little kindness, a word of advice, a reassuring promise in the tongue of the immigrant, will go far not only in helping the alien but also in aiding the authorities in expediting the trying work of examination. In the case of Italians, the absence of a correct address to which they may be sent is a common source of trouble. This is due either to the use of phonetic spelling of American names or the absence of the house number. Thus "Chrippocricks" may be the immigrant's address for Cripple Creek or it may be simply Elizabeth Street. In that case the Agent of the Society goes to that section of Elizabeth Street where the fellow-townsmen of the new arrival reside, and there generally finds the immigrant's friends or relatives. The Agent's work is not, however, always so simple. There are immigrants who, through failure properly to present their case, are ordered deported, or others against whom a strict application of the Federal laws would work an injustice. The Agents take up such cases before the Immigration Boards and endeavor to overcome the obstacles, which often are due to misunderstanding. The moment the immigrant is "passed" by the authorities, he ceases to be in charge of Uncle Sam, and it is then that the immigration societies have to exercise special vigilance to save their charges from those various persons who are ready to pounce upon them at the landing. The Italian Society has established at Ellis Island a corps of uniformed watchers who take in charge all those immigrants who desire to place themselves in the care of the Society. These watchers put tags of identification on the immigrants, and bring them over from Ellis Island to the Battery Landing in New York, where other uniformed guards take them in charge and conduct them to the Society's office at 17 Pearl Street. It is at the

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Battery Landing that, before the corps of watchers had been organized and the efficiency of the police increased there, open fights used to take place between the Agents who had charge of the immigrants and the "runners" and crooks who tried to get them away. To give an idea of the aggressiveness of the powers that prey there, I might cite an instance where, of thirty-six immigrants in charge of the Society's Agents, only seventeen were left after an encounter with the runners. On another occasion the police reserves had to be called out. Nor is the drawing of weapons and the slashing with knives entirely done away with even now.

From the office of the Society the various immigrants are sent to their destination in the care of guides whose possible dishonesty is checked by a system of cards and receipts and whose charges for services are fixed by the Society. By this method the usual rate charged immigrants for transportation to destination has been cut down from an average of $4.50 a head charged by the runners to about 34 cents each.

An immigrant society could hardly render efficient service without what is known as an information bureau. Only men of the utmost patience and of pretty wide knowledge can be employed in such a bureau. To it the foreign-born goes for almost anything he does not know. Ostensibly it exists to supply information to friends and relatives of expected or detained immigrants. Actually it is a dispenser of all sorts of information. Foreigners come to it for legal advice, for financial aid, for instruction regarding how to act or what to do in the new land, even for matrimonial advice. In the Society for the Protection of Italian Immigrants the man in charge of the information bureau also performs the important function of transmitting or distributing money from friends of detained immigrants. Last year it handled over ten thousand dollars in sums not exceeding fifty dollars.

An employment bureau is a necessary adjunct of every immigrant society. In the Jewish society young immigrants are sent out to try their luck as peddlers, being intrusted with a small stock. This is a most practical method for people of that race. The Austro-Hungarian and Irish societies try to supply the servant demand.

The employment bureau of the society for Italians has a peculiarly difficult problem. It has made it a fundamental rule to place applicants only in out-of-town work; it will do nothing for men who want to labor in the city. In this it again contributes to the solution of the problem of immigration. For it cannot be denied that the problem of immigration with us is essentially one of distribution. The demand for laborers is great outside of the cities, but the gregarious Italian prefers to increase our menacing urban congestion instead of going to the country. The Society, in its endeavors to relieve such congestion, is forced to find work for large gangs of men as an inducement for them to leave the city. An even greater difficulty lies in the fact that a successful labor bureau for Italians in competent American hands means the breaking up of the much-talked-of padrone system. The padrones recognize this, and are actively using their great influence against the Italian labor bureau.

It will be apparent, after this summary, that the underlying aim of the work of immigrant societies, and more especially of the society for Italians, is to make their wards feel that their advent into a strange land does not mean their coming among those who wish them ill. By practical work the societies engender a feeling in the newcomer that the Republic holds friends ready to help him.

But with the sensitive Italian the work of friendly aid cannot stop here. He is probably the most complex character that comes to our shores, and the least understood by us. In a way he is the most helpless, not because he lacks strength or intelligence, but because he is often ignorant, childlike in his confidence once won, and highly impressionable to small matters. Moreover, he is helpless in the sense that, unlike the Germans and the Irish, he possesses no political influence whatsoever, and his race in America has not yet won the prestige which would come from having among us many Italians or Italo-Ameri-

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cans either of affluence or distinction. It is in supplying this very prestige that the Society for the Protection of Italian Immigrants, as a body of Americans of distinction, is really performing its greatest good. And it is this peculiar function which differentiates it from other similar societies; it is in this regard that we must look upon it as the most practical example of a way out of the immigration difficulty. What has it done to live up to this responsibility?

I will not enlarge on how it won the confidence of the immigration authorities; suffice it that it has never been accused of encouraging immigration. Neither will I enlarge on the fact, of which we may well be proud, of a body of Americans winning such complete confidence from a foreign government as this Society has won from the Government of Italy.

I shall describe, rather, two instances in which remarkable results were achieved by Yankee promptness and sheer force of influence begotten by the spectacle of determined Americans insisting on fair play for the stranger within the gates.

For a long time the Government of Italy had sought, through diplomatic channels, to put an end to what was practically white slavery of Italians in the phosphate mines of South Carolina. But the protestations of a foreign power are seldom effective with public opinion, because they savor either of intermeddling or of interestedness. In this case they availed nothing. The Society took up the complaints, carefully ascertained their truth, and promptly gave a National publicity to the facts. It made no threats; it simply told the story. The Society could well rely on the support of public sentiment if the public felt convinced that the bill of complaint issued from a reliable chancery. As a result, the phosphate mines were obliged to shut down, and a repetition of the abuse has so far been prevented.

A more difficult task presented itself in the complaints of Italians in West Virginia. There the circumstances were such that no fair opinion could be formed regarding the alleged abuses without an investigation on the spot. So the Society sent one of its officers, with an assistant, to study the conditions of the labor camps in that State from which complaints had come.

Many were the difficulties and hardships encountered in obtaining evidence against those who had abused the complainants. But there was an inspiring element in the work begotten of the thought that a small but determined band of American philanthropists, hundreds of miles away, had sent their representative to these desolate camps to maintain the principle that, even if men are not born equal, even though strangers in blood, they are born free. And here freedom was denied. There were shocking instances of men forced to work under armed surveillance, their baggage searched lest they might use arms to assert their inalienable rights as free men. Laborers were tied and bound, boys and men brutally treated, cursed, beaten, and kicked. I need not dwell here on the specific instances of cruelty and abuse, nor on the causes of such lawless conditions, most of which I have elsewhere set forth. Besides, they make unpleasant reading, showing the supineness and indifference of the constituted authorities in enforcing the laws. I would rather dwell on some of the lighter scenes, for the dark picture had its bright side. It was something very novel to notice the surprise among officials and contractors at the idea that an American society should be taking so much trouble for a few "dago" shovelers. The moral effect of this fact alone was worth all the money and labor contributed by the Society. The Italian laborers themselves could not quite understand the situation. They naturally looked upon us with suspicion; their experience of Americans having been gathered from their contact with careless or brutal foremen and bosses, they could hardly have faith in disinterested Americanism. When finally their suspicions were allayed, they persisted in looking upon us as persons invested with official powers, government officers who should have worn badges or gold braid. They could not conceive of private citizens arraying themselves against those whom they feared, and who to them represented power and its abuse. I have no doubt

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we made a ridiculous figure in those wild places, carrying the habiliments of civilization; and yet, if we had roughed it as to dress, if we had omitted collars and cuffs and gloves, and had worn comfortable knockabout hats, we would have failed to win the confidence of the men. Small as it may seem, the observance of such minor matters was of the very greatest help.

Going among these Italian laborers as representatives of an American society was an object-lesson to us of the power of friendliness as an assimilative force with these foreigners. As soon as they knew our purpose their native courtesy came to the front, and it mattered nothing that the giving of testimony meant a possibility of harm to them; they became zealous and intelligent assistants. In a rough country they chose their best fellows as night escorts to us; they even mounted guard over our shanty. They traced up witnesses, and sifted their own testimony to give us only the most reliable. Their humble meals and their poor shanties were offered to us with simple, unaffected, yet dignified hospitality.

Within a month of the beginning of the investigation the Society was apprising the country, through the National press, of the bad conditions in West Virginia. Its only great weapon was publicity. West Virginia herself was made aware of her shame. Its Chief Executive, its Labor Commissioner, and its press urged action, even though admitting the difficulty of reform through the inefficiency of the local authorities. But this was not enough; contractors who are so unbusinesslike, if not brutal, as to maltreat their men, are not the kind to be influenced by public opinion. Against them the Society was forced to harsh measures, even though these, of necessity, affected the good and bad contractors alike. It published the facts in the Italian press throughout the country; it fearlessly gave the names and addresses both of the Italian padrones who were sending laborers to West Virginia under false promises and of the American contractors who had abused their men. This had the expected effect of preventing Italian laborers from going to West Virginia—a heavy blow to those contractors who had time contracts on their hands (and they are many), and who needed men greatly. Contractors there are now offering special inducements, but Italians will not go.

There is what seems to me an important lesson to be learned as regards the function of immigrant societies, if we wish to make them instruments for the assimilation of those countless people who are flocking to us. They should, first of all, lose their distinctive foreign character, and take on their directive boards enough native Americans to bring these in touch with the characteristics of the incoming foreigners. In the second place, they should enlarge their work from that of immediate assistance to the landing immigrant to the wider field of protection as practiced by the Society for the Protection of Italian Immigrants—a protection rendered not as of Germans to Germans, or Jews to Jews, or Swedes to Swedes, but as men to men, as friends to fellows.

There is probably no greater enemy to the ready assimilation of these foreigners than the ballot-box. This may seem to be contrary to the accepted opinion, but do the facts *justify* the prevailing opinion? You have the German vote and the Irish vote, and the way of winning the support of either is to put up men representing those nations. The politicians favor such a system because the "foreign" vote can thus be handled better. But it is obvious that such a system tends to perpetuate race distinctions and to prevent assimilation.

We ourselves are mostly to blame; the foreign-born stump speaker is justified in urging his hearers to unite "as Italians" and vote for "an Italian," in order to uphold their rights and obtain favors. There seems no recognition possible except through the threat of the ballot-box of a united foreign vote.

The way out seems to me to lie in approaching the immigration problem from the point of friendliness rather than of defense. That is, in doing things that will tend to make the foreigner feel that he is among friends. Assimilation is a mutual process; it depends for success not only on what the foreign body will do to be

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absorbed into the greater body, but upon what the greater body will do to attract it. Ours may be the best government on earth, our social life the best type of a democracy, our State the most promising field for opportunities for fortune and success. But we take it too much for granted that these are such obvious facts that they must appeal directly and clearly to the foreigners who come to us. As a matter of fact, however, they do not, because, unfortunately, the foreigner too often sees the worst element of Americanism and comes in contact with only the seamy side of our National life. It is no pleasure to be looked upon as a "problem," still less as a "menace," yet this is what we often make the immigrant feel. Take the Italian, who is probably the most sensitive to impressions among those who come to us. His children make good students in our public schools, for they are bright boys; but many more would attend if they did not have to face the stigma placed upon them by their classmates, who look down upon them as "dagoes." The press would help us in the work of Americanizing them, but why should Italians read American newspapers which chronicle only their crimes as distinctively Italian products and never take an interest in the good work they are quietly doing? And so Italians support a cheap Italian press, which helps only in keeping them apart from their American brothers. There should be no "German Hospital," no "Italian Savings Bank," no "French Benevolent Society;" in short, no such marked lines of race distinction as we have. Nor will there be if we appreciate that if we really want to solve the immigration problem, if we are really anxious to strengthen the Republic and assure its honorable future by assimilating the foreign-born element in it, we must strive to know the characteristics of these people and their possibilities for good, in the light of their history at home. Then, knowing them, we can approach them and win their confidence and friendship. That this can be done is shown in an eminently practical degree by what the Society for the Protection of Italian Immigrants has done in less than two years, by Americans who knew little, if anything, of immigration work, with little money at their command and still less moral support to aid them. But it was work in the right direction, and it counted; it was, above all, *personal service.*

Let us have less talk and discussion, and more active and organized effort; fewer editorials on the "educational test" in the immigration law, and more educational institutions for our immigrants of the type of the Children's Aid Society School in Leonard Street, New York; less oratory on the dangers of the foreign peril, and more active friendliness for those who, directly or indirectly, have contributed to our material greatness as a Nation, and who, rightly helped, will contribute to our intellectual preeminence as a people.

The Sea Gull

By Frederick E. Snow

Tireless o'er ocean's billow thou dost roam,
Thy white wings gleaming in the sun like snow,
As sails of ships which ceaseless come and go,
Or like the white-capped waves with crest of foam;
On every sea, on every shore at home,
Skimming the air on stately wing and slow,
Or dashing to the waters down below,—
Like sight of home to wanderers thou dost come.
How like a symbol of our life thou art!
Like thee our spirits fly on restless wing
And ever fail of an abiding place;
No clime can give contentment to the heart,
Nor earthly joy, nor any human thing:
We only rest when we have run our race!

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The Young Man and the Church

By Edward Bok

NINE years ago I wrote a magazine article under the same title that this article bears. I contended then that the chief reason why the average young man did not attend church rested rather with the average minister than with the average young man himself. The claim was then made that ministers did not, in their sermons, give the young man "something worth coming for." The article evoked much discussion. There were several hundred commentary articles—chiefly of an editorial nature—from religious papers; a number of them reports of sermons. In all of them I was wrong. My premises were all wrong; my investigations of three years were incomplete; I did not know whereof I spoke. As we used to say in baseball, I was "batted all over the lot." I was even told that young men did go to church—thousands of them. It was a curious fact, however, that in some of the very churches in which this was preached there was, in several instances, barely a handful of young men.

I remember one Sunday attending services at a church whose pastor, it was announced, was to discuss my article. "All lies; all falsehood," he said. "A slander on our young men. They do go to church. Look around you." And I did. So did others in the congregation. "You count, and I will, too," said I to a friend who was with me. He counted thirty-one; I counted thirty young men. There were eight hundred and fifty people in the church!

"It would be infinitely better," said another preacher whom I heard, "if the author of that article could be seen in church himself some Sunday, instead of driving out every Lord's day as he does." Then a strange halting in his sermon came to him as he chanced to follow the eyes of some of the members of his congregation who were all looking in the direction of one particular pew in that church! As one member said to me after that service: "At that point in his sermon, Dr. —— reminded me of the man who, when he swallowed a dollar, didn't know whether he was a dollar in or a dollar out."

Nine years have now passed, and what is the condition of the church so far as the attendance of young men is concerned? The percentage of attending young men is eight per cent. less than it was then, and then it was only thirty per cent. Hence, only about twenty-two out of every one hundred young men, taken at random in the cities of the country, attend church on Sunday. In the country it would seem that a larger percentage attend; but I am speaking now of young men who live in some sixty-odd cities, large and small. And I am using the statistics gathered by churches and religious associations; so this time, at least, my figures cannot be gainsaid by the clergy.

What is the trouble? one naturally asks. What keeps this seventy-eight per cent. of young men away from the church? I have been asking this question of a number of clergymen. Five years ago they said "the bicycle." During the past three years they have told me "Golf! Sunday golf is the curse of our young men." A few have said "the Sunday newspaper;" but I notice this cause is not as often quoted to me as it was ten years ago. Still, there are more Sunday newspapers, and they are larger, too, in size, requiring even more time to read on Sundays. The bicycle, too, has disappeared somewhat from the minister's category of "Sunday curses to the young man." That may be, as one confident clergyman said to me: "We hit Sunday bicycling so hard from our pulpits that we simply shamed our young men from the practice. See how the bicycle trade is nearly dead. The church did it, because the Sabbath was violated!"

"But do these young men who used to bicycle on Sundays now come to church?" I asked.

"No," he said, "because the devil invented Sunday golf."

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"Then you will direct your pulpit batteries at Sunday golf, I take it?" I said.

"Surely," he said. "It is the duty of every minister of God to attack this latest device of the devil to ruin our young men."

The next Sunday happened to be a rainy Sunday, and the minister knew that several men would be present who, if the day had been pleasant, would have been on the golf-links. So he fired a "broadside," as he called it afterwards, against Sunday golf. It offended four of the principal "supports" of the church, who, although they never played golf on Sunday, contended that the pulpit was not exactly the proper place for the denunciation of a sport, and muttered something about their going to church to hear the Gospel of Jesus Christ. The minister defended his position; resented the right of his "supports" to dissent from his choice of topics for the pulpit; with the result that all four "trustees" left the church. A dozen "Sunday golfing" young men who always were regular attendants during the winter months, when the links were closed, likewise called for their "letters."

"No; I do not deny his right to an opinion on the subject," said one of the young men to me, "and I would have considered it perfectly proper for him to have spoken to me personally on the subject. But I feel that the pulpit is not exactly the place for the discussion of such subjects. I go to church to be taken out of myself; away from things secular; to be lifted a bit higher; to have my mind refreshed; not to hear a sermon about golf, whether it be for or against!"

And I found, on individual inquiry, that each of the other young men felt substantially the same. They had gone to church to hear the Gospel and had gotten golf! "Too much like asking for bread and getting stone," said one.

Not long after that the question of a renewal of the lease of a neighboring golf-links came up. Two women owned the land, and declared that no renewal of the club's lease would be considered save with the prohibition of Sunday golfing. "Their sons," they argued, "had forsaken the church for the links." The club officers protested, and as no agreement could be reached, the women suggested that a decision be left to the rector of the neighborhood Episcopal church. Both parties were to abide by the rector's decision. The club officers agreed, and the rector was called in. He listened to both sides, and then was asked his decision.

"Sunday golf, by all means," he said.

The women gasped. "But, doctor," said one, "Carter and Reynolds always attended church, and now I cannot get either of them away from the links on Sunday."

"Well, my good sister," said the rector, "I should say that that was up to me. There must be something the matter with my preaching or with the church. The way to stop Sunday golf is to make Sunday preaching more effective. Men go where they fancy they get the greatest benefit."

The lease was renewed, and Sunday golf prevails on that links. *But*—go to that particular Episcopal church any inclement Sunday, or any Sunday in midwinter, or, for that matter, on many a Sunday when golfing is good on the links, which is right next door to the church, too, and you will see more young men present than at the services of any of the three other churches in that communlty. And each of these three other ministers have all fired a "broadside" at Sunday golf from their pulpits, as did one of their number cited above.

Strange, is it not, how a different result comes from a different point of view!

I had the curiosity to look into the attendance of young men at church in some eight communities in different parts of the country, where there were either no golf-links at all or Sunday golfing was prohibited. If golf kept young men from church, then surely, with no golf possible, these young men must be at church.

In these eight communities there were, all told, thirty-one churches, and the Young Men's Christian Associations nearest to these communities obtained for me the figures that in these commu-

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nities there were sixteen hundred and forty young men between the ages of twenty and thirty-five in the neighborhood of these churches. Then I had secured for me the attendance, for four consecutive Sundays, of the number of young men, between the ages given, at each of these churches, with the result that the highest attendance at all the thirty-one churches combined, on any one Sunday, was four hundred and twenty-seven. Now, there was no Sunday golf possible in these communities, and yet twelve hundred and thirteen out of sixteen hundred and forty young men did not go to church! What was the reason here?

I asked all the clergymen. "Indifference to holy things," said several. "The deterioration of the modern young man," said others, and these two opinions represented nineteen out of thirty-one clergymen.

Then I asked the young men. I took nineteen of them.

"Not enough to go for," was substantially the verdict of eleven out of the nineteen.

"What do you mean by that?" I asked in each case.

"Why, one doesn't get enough out of the sermons that are preached to make the effort worth while to go to hear them," said one young man.

"You don't get anything to carry away with you," said another.

"Why, Doctor —— (mentioning the name of one of the ministers) isn't practical. It is all theory, theory, words, words. He doesn't seem to go out into the world among men. Too much old Palestine and cloister study. Doesn't know men; only books. I thought it was myself, for a time. But father says the same, although it came hard for him to confess it. Now he doesn't go any more."

I asked the father of three strapping, fine, manly fellows. "Yes," he said, "I know. Their mother and I have talked it over many a time. But, candidly, I do not blame them. I am a regular communicant at my own church, and sometimes I go to the other two churches round about here. But it is dismal preaching, at its best. No vitality; no—well, I don't know, no fine big note of hope in it. I can't blame my boys, really, I can't. Sometimes, well—sometimes I can't help feeling myself that the effort is hardly worth the while, as you say G—— S—— said."

I could not help thinking how far removed in their respective attitudes were the pew from the pulpit and the pulpit from the pew. The pot called the kettle black! But how could the gulf be spanned? Would preaching with "vitality" in it, would the preacher who gave a young man "something to carry away" with him, attract young men? If such preaching was going on, were the young men there? That was, evidently, my next channel of investigation. I looked around for such preachers. They were few! "But did you know of them?" some one may ask. But, I felt, how could I help knowing of them if they were there? Mr. Beecher's church had always been crowded with young men. Phillips Brooks was to thousands of young men a model of what a man and a preacher should be. The late Maltbie Babcock's congregations never lacked for young men. Dwight L. Moody never suffered for young men in his audiences, or in his home, for that matter. Dr. Gunsaulus reached young men. There were always young men in Dr. Rainsford's audiences—hundreds of them. George C. Lorimer's audiences never suffered for lack of young men. So it would seem as if they were willing to come if the right sermons were preached—that is, if a man spoke to men.

I finally selected seven ministers who each in their own five cities of residences fulfilled the young man's ideal of being a minister who either knew the every-day world of men and the needs of the men in that world, or who struck the big note of vitality in their sermons.

I had statistics made up for me. The five cities were well apart; the seven churches of different denominations. How many young men were there in the immediate neighborhood of these seven churches? I asked the different Young Men's Christian Associations to find out for me. Six thousand one hundred and ten was the count given me. Then I

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had the statistics of the number of young men in these services for four consecutive Sundays collated. The average result of one Sunday's attendance was four thousand six hundred and fourteen —all between the ages of twenty and thirty-five. Then, young men will go to church—even in the face of Sunday golf; for, within three miles at the farthest, from any of these seven churches there were not less than nine golf-links, and, with one exception, all permitting Sunday golf!

Then I said to the ministers of these churches: "What keeps these fifteen hundred young men away from the church?"

"Perhaps our preaching," said one, with a smile. But the others said, "They're too tired on Sundays from their week-day work."

I went to some of the young men.

"Too tired when Sunday comes," was the most general reason given, and for once the pew and the pulpit were in accord.

"That is our problem here in the cities," said one of the ministers. "How to get young men to ease up in the week so that they won't reach Sunday morning tired out—too tired to get up, and only thankful for an hour or two of extra sleep and an easy breakfast as against the hurried snatch of a breakfast each week-day."

Forty men said to me in substance: "Sunday is the only day I have to get acquainted with my family. My children look forward to it, and I do, and when Sunday morning comes I like to walk out into the country with them, and in the winter in the park."

"I can't believe that a man who does that," remarked another young man of a family, who said practically the same thing, "is going to be eternally damned, and I don't like to go to church and be told that I will be."

"And he's right, dead right," said a clergyman when I repeated this man's statement. "No minister has a right or a basis for condemning such a man to hell or any other place."

"You don't believe, then," I asked, "that such a man is wrong in doing as he does?"

"No, God bless him! no," he said, with emphasis. "Let him take his children into the country or into the park. Let him go and play golf if he has no children, and needs the exercise. In either case he is doing himself good. When a man is locked up six days in a week, from eight until six, I don't blame him for wanting to be in the open all of Sunday—and if his conscience is clear, he is all right."

"Do you know what is the legitimate problem of the Church with regard to that man?" asked this big man of God, as he looked me straight in the eye.

"Tell me," I said.

"It is for the Church to strive for such social conditions that such a man need not work like a slave so that he reaches Sunday all tired out. No, it isn't Utopian; it is possible. The curse of the modern man is not Sunday golf or anything of that nature. It is money-madness; the inability to see, amid the hot pace of to-day, that there is something higher, bigger, better to live and strive for in the world than money-getting; to show him that he is happier with little than with much; to show him the thing that is worth while; to strip the externals from the kernel; to raise his manhood. That is religion—the real religion; that is the religion that the Church should stand for; not whether a man is right or wrong if he plays golf or whether he goes to church.

"Most of these men," he continued, "are right, and I say it as a clergyman who has heard many others. The message that is delivered Sunday after Sunday from the average pulpit is vapid and meaningless to the man of affairs of to-day. Your man of the present requires a different preaching than did his father. He wants you to say something, and to say it without flourishes and in as short a time as possible. He has no time or patience with theories. He wants to know what is what—a living message full of the breath of vital life.

"When ministers preach that kind of sermon," concluded this man, "you or any one else won't be asking why fifteen hundred young men don't come to church. The churches will be asking how to seat the young men. As it is, my wonder is

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not that these fifteen hundred young men do not go to church, but that the four thousand and odd you tell me about *do* go!"

And as we parted this minister said: "I have studied this question of the young man and the church for many years now, and I have come to the conclusion, whether we ministers choose to like it or not, that the fault lies as much with what we preach, if not a little more, as with the willingness of the young man to come and hear us. The young man 'll come fast enough if you give him something to come for."

"Something to come for," I thought as I left this clergyman. These were the same words exactly that so many young men used to me.

Can it be, then, that so great a problem lies in so simple a solution:

"The young man 'll come fast enough if you give him something to come for."

I wonder?

Civil Service in American Cities

By Charles Dwight Willard

As often as a city adds two hundred to its population, it puts another man on the municipal pay-roll at $750 a year. Whether he will wear a star, drive a cart, or operate a typewriter cannot be foretold with accuracy, but he may be depended upon to appear at the treasurer's office with his warrant about the first of the month. The public, which pays his salary and is dependent on his ministrations for its comfort or protection, is directly interested in his honesty and efficiency. It also has an indirect interest—of which it is but dimly conscious, perhaps—in the means by which he secures his appointment; for if his selection helps to strengthen some bad political machine, the public may suffer a loss in the transaction that does not show on the surface.

About three-fourths of the income of an average American city goes into its pay-roll. About one-eighth is used for the purchase of supplies. It is interesting to contrast the methods employed to safeguard the latter small expenditure with the utter lack of method that prevails in most American cities with regard to the former enormous one. If a thousand dollars' worth of cement is desired by the park department, the superintendent makes out a requisition, which is first viséd by his board, and is then sent up to the finance committee of the council. Bids are advertised for, which, in due time and with proper ceremony, are opened by the city clerk. Samples are submitted and given a test by the city chemist. The material when delivered is checked in by the storekeeper and receipted for by the park superintendent. Later on the warrant for payment passes through the hands of five or six people, and is plastered with signatures and seals until it looks like a royal commission in the Horse Marines. Incidentally, two or three newspapers exploit the transaction as a job, and the cement dealer is called before the grand jury.

About the same time a deputyship in the tax collector's office falls vacant. It pays a thousand dollars a year, plus some little graft if the occupant chooses to be dishonest. The chief of the department owes his place to Billy Gorman of the Eighth, and, in duty bound, reports the vacancy to him. "I'll send you a feller," says Billy. "For Heaven's sake," whines the official, "give me a man that is some good. The last one you sent—" The "feller" presents himself and is put behind the counter. The tax collector's office is already hopelessly in arrears with its work. At the end of the year $75,000 of the tax money is written off as uncollectible.

Through lack of system in the selection of its employees, a city loses in four distinct ways—the first two of which are obvious and frequently commented upon; the latter two not so readily noted.

First, it loses part or all of the salaries paid to the inefficient. The Civil Service Commission of the United States,

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in an exhaustive report on this topic, estimates this form of loss at about ten per cent. of the salary roll. In other words, a city of 150,000 population probably sacrifices about $50,000 a year, or enough to maintain a good library.

Secondly, it loses through the blunders and neglect of the incompetent an amount that defies computation. For a test on this point, let any successful merchant ask himself how long his business would survive if he allowed Mr. William Gorman of the Eighth to appoint his traveling men, or even his stenographers. That our cities withstand the shock at all is due to the fact that there are in every department a few pack-horses who do practically all the work, and, furthermore, that Mr. Gorman, with all his shortcomings, is bright enough to know just how much the public will stand.

Thirdly, the pay-roll itself, if no system is employed with regard to taking men on and putting them off, is likely to be "stuffed" with dummies or with political workers who are needed at election time.

The last and perhaps the greatest loss of all is the indirect one referred to in the opening paragraph—the power given to political managers through this un-American, aristocratic scheme of "patronage." Why should one man, or it may be half a dozen men, in a community enjoy this tremendous bread-and-butter influence over a number of people who otherwise might be faithful and self-respecting workers? There would be need of apology for such an arrangement even if the person exercising the power could be depended upon to stand always for the best interest of the city; but, as a matter of fact, he and his machine, and the corporations with which he affiliates, constitute the most malign influence in the municipality.

That all this is wrong it needs no argument to prove, but the extent of the wrong must be repeatedly pointed out before people are roused to effect a remedy.

The ideal system of appointments is one where the superior officer selects his subordinates without interference from outside, on the basis of experience and ability for the service required. If he gives due consideration to the first-named quality, he will continue in their positions all the efficient men left by his predecessor. The unrestricted power to appoint of course carries with it a similar power of removal.

This is the theory on which the present political system is based. That it is not an impossible condition is shown by the existence of exactly this arrangement in most of the municipalities of England and Scotland. No distinct law lies back of it compelling the superior to select his assistants for merit only, but so potent is public sentiment in those cities in favor of this idea that no one ventures to make any serious departure from it. There are some American municipalities where this plan is said to prevail throughout the entire government. It is now recognized almost everywhere as applying to the schools, and in perhaps three cities out of five it is made to apply to the police and fire departments.

As long as the great National game of party politics continues to be played with such zest and animation in our cities, the best available remedy for the spoils evil is the competitive merit method of appointment—or, as it is popularly known, the civil service system. It prevails at the present time in all the principal cities of New York under a general State law, in Chicago and Milwaukee, and in the two California cities of San Francisco and Los Angeles. Tacoma recently adopted the system, but, after two years of unhappy experience, voted it out by a referendum. A new charter containing this and other reform features has just been presented to the voters of Denver, only to be defeated by a large majority.

Some variation of detail exists in the application of the system in these cities, but the general plan is nearly uniform. It covers in each instance over ninety-five per cent. of the non-elective employees of the city, except in San Francisco, where a city and county government co-exist as one organization, and where, under a decision of the Supreme Court, the civil service plan is held to apply only to the offices that are strictly municipal in their function. Such exemptions as occur in other cities are

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those of chief deputies, or of confidential clerks under bond to their superiors, or of laborers whose fitness could not easily be determined by any process of examination. Civil Service Commissioners are appointed by the Mayor—three or five in number—representing two or more political parties, and usually under the restriction that they are "known to be devoted to the principles of the competitive merit system." In some cases these are salaried and in others they must serve without pay, but they are always allowed a paid secretary and examining force. They classify the service, keep records of all employees, and the auditor or comptroller is authorized to pay salaries only on their signed guarantee of the correctness of the roll. This one feature alone is likely to save to the city all the cost of the system. Examinations are held at stated times for applicants to the various positions, and, as vacancies occur, those who pass are sent up for appointment, usually in the direct order of their merit. There is a reasonable period of probation, during which, if the appointee proves unsatisfactory to the principal, he is sent back to the commission, without prejudice, to be tried again in some other department. If he passes the period of probation successfully, he is entitled to a permanent place in the city's employ, to be removed only for cause established by a trial before the Civil Service Commission. Emergency appointments may be made by the head of the department, with the consent of the Commission, to cover any short period when no applicants are available.

Chicago and the cities of New York State have had about ten years' experience with this system, Milwaukee seven years, San Francisco three, and Los Angeles one. In each of these places will be found plenty of people to assert that the plan is an "utter failure," and others who will denounce it with great fierceness as a "fraud" and "humbug." This is partly due to the influence of politics, which civil service reform disturbs in most exasperating fashion; partly to human nature, which expects too much and then exaggerates its own disappointments; and partly to a fact that every true friend of civil service reform should recognize, viz., that the system is not without certain minor drawbacks and disadvantages.

On the other hand, there will be found in each of these cities politicians of the best type who will tell you that a civil service system properly administered is a boon to them personally in the relief it gives from incessant claims and importunities, and is of great advantage to the municipality; and it is the almost unanimous verdict of disinterested business men that the new system has improved the class of employees secured by the city and given better results in economy and in the efficiency of the work done.

The drawbacks of the civil service reform method are those that arise inevitably out of the effort to apply any general system—necessarily more or less rigid—to so large and complicated a proposition as that of securing hundreds, or thousands, of helpers in a great variety of lines of work. The commissioners and their examining force, unfortunately, are not inspired, and they sometimes make mistakes. Excellent men fail to pass the examinations and those of mediocre ability manage to pull through. Heads of departments are occasionally cursed with men who are too good to throw out and not good enough to keep. And employees do grow old in time. Worse than all else, the commissioners themselves are now and then accused of "playing politics," and in some cases this accusation has been true.

It is manifestly unfair to try any human institution by an imaginary ideal standard. The only honest test of the civil service reform system is by contrast with the political, or spoils, system which it is intended to replace. Is the average political boss able to make a better selection of men for these positions than an examining board? Is he likely to be as honest and disinterested in his search for efficiency as the Civil Service Commissioners, who are acting under a system organized for that specific purpose? Is the head of a department allowed to dispose of the boss's selections when they prove unsatisfactory? As a matter of fact, has the head the

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courage to throw out his own political helpers when they become inefficient? As to the matter of age, is it not notorious that every city under the spoils system has a pension roll of old men whose relations or friends, enjoying political influence, farm them on the municipality?

The preponderance of reliable testimony in all of the cities now working under the civil service reform method is that it constitutes a great improvement, as to cost of service and as to efficiency, over the spoils system that it succeeded. Whether political conditions have been bettered cannot be demonstrated in every case, but can be clearly shown in Chicago and Milwaukee and in some of the New York cities. It is a noteworthy fact that the people of San Francisco, who for thirty years refused to vote for the issuance of bonds, after three years of civil service reform were willing to start that city on a new era of internal improvement, and thereupon allowed $18,000,000 to be borrowed for use in sewers, schools, street-paving, a hospital, a library, and the development of parks. It is possible that when our cities have all been put in order it will be discovered that the most effective implement used in the process was the competitive merit system of appointments.

Thackeray and Turgénieff[1]

IT is an interesting coincidence that there should be coming from the press of Messrs. Charles Scribner's Sons, of this city, new editions of two novelists whose work belongs in the front rank of the literature of fiction, and who, studied from the standpoint of nationality, furnish curiously contrasted types of national character. Turgénieff and Thackeray have no superiors as masters of the art of novel-writing; both were artists of individual insight, power of character-drawing, and quality of style. It may be said without exaggeration that the ability to appreciate Turgénieff and Thackeray furnishes a good test of a real love of literature and a real comprehension of it. The Kensington Edition of the "Complete Works of William Makepeace Thackeray," which is to be completed in thirty-two volumes, will be what advertisements sometimes call "monumental" in mass and dignity; but, what is more important, it will be also eminently readable, congenial to the hand and agreeable to the eye; for the volumes, although large, are light in weight, and the type is of a noble size. The publishers announce that the utmost care has been taken to secure correctness of diction and convenience of arrangement, but that equal care has been taken to keep editorial supervision and machinery in the background; the aim being, not to present what experts think about Thackeray, but what Thackeray said for himself. This is precisely what the reader of Thackeray wants. There has been altogether too much elaborate editing of books which stand in small need of that service. Several recent editions of Lamb have been models of editorial industry, curiosity, and patience; but they have imposed great burdens on the patience of readers and have so overlaid the caskets in which the relics are kept that it has been almost impossible to find the relics.

Thackeray stands in small need of annotation. A few explanations of references to contemporary events or persons, an elucidation now and then of allusions which may have become obscure by reason of the lapse of time, are all that the intelligent reader needs. The prefatory notes are of delightful brevity, and the stories that have appeared, "Vanity Fair," "The Newcomes," and "Pendennis," are sent forth with the slightest possible editorial apparatus. This will be agreeable to those readers who have resented even Mrs. Ritchie's delightful autobiographical introductions in the Autobiographical Edition as in a certain way a vio-

[1] *The Complete Works of William Makepeace Thackeray*. (Kensington Edition.) 32 vols. Illustrated. Charles Scribner's Sons, New York.
Novels and Stories of Iván Turgénieff. Translated from the Russian by Isabel F. Hapgood. 15 vols. Illustrated. Charles Scribner's Sons New York.

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lation of her father's wishes. Those charming prefaces are, however, biographies of the novels rather than biographies of the writer, and do not lack that kind of filial piety which is specially due to Thackeray, at once the most communicative and the most reticent of men. In this edition, however, even the hand of filial piety has been restrained, and Thackeray stands by himself. The volumes are to be published in the order in which they appeared in the revised edition of 1869. Thackeray's own illustrations are used, supplemented by those of Fred Walker, Du Maurier, and Doyle; the first volume using as a frontispiece a reproduction of Samuel Laurence's portrait of Thackeray. The charming "Brookfield Letters," which appeared a few years ago and are instinct with Thackeray's sense of form and humor, are to be added to this edition. The volumes, which are of octavo size, are printed by Mr. De Vinne, bound in quiet and dignified fashion, with no decoration except Thackeray's monogram.

There could hardly be a more striking contrast of method than that which is afforded by Thackeray and Turgénieff. Thackeray is the master of what may be called the art of full communication with the reader. His subjects are presented with the most minute touches of characterization and with almost continous reflection and comment on the part of the writer. If this were not done with the most delicate and engaging art, it would be inartistic and wearisome; but only in a few cases does the lover of Thackeray feel his work too long. Turgénieff, on the other hand, is the master of condensation. None of his stories is long, and yet nothing seems to be omitted which is essential to convey to the reader the full and lucid impression in the writer's mind. These first-hand studies of the Russia of thirty years ago are, in their way, the most subtle and searching interpretations of the Slavic spirit and character accessible to the American reader. Turgénieff in exile in Paris never lost touch with Russia, and of all the men who have spoken for her, no one has known the Slavic temperament more intimately or recorded it with greater subtlety and truthfulness. A full generation has passed since some of these stories were written, but they are as fresh and vivid as on the day when they were given to the world. The "Memoirs of a Sportsman" describe a state of society which has been radically modified, and in effecting that modification these memoirs played no inconspicuous part; but so vividly has the society which Turgénieff knew in his boyhood left its impress on these pages that one reads it as if it were the record of contemporary men and women. Even more profoundly than Tolstoy, Turgénieff seems to have gathered up into himself the historic consciousness of the Slavic race and to have personified and expressed it in a group of striking character-studies. This was what M. Renan meant when he said: "His conscience was not that of an individual to whom nature had been more or less generous; it was in some sort the conscience of a people. Before he was born he had lived for thousands of years; infinite successions of reveries had amassed themselves in the depths of his heart. No man has been as much as he the incarnation of a whole race; generations of ancestors, lost in the sleep of centuries, speechless, came through him to life and utterance."

In a carefully studied introduction to this edition of "The Novels and Stories of Iván Turgénieff" Mr. Henry James confirms the judgment of M. Renan, declaring that "his genius for us is the Slav genius; his voice the voice of those vaguely imagined multitudes whom we think of more and more to-day as waiting their turn, in the arena of civilization, in the gray expanses of the North." This race plays a leading part on the stage of world-action, and will play a great part in the future. Its endowment of passion, sentiment, instinct, capacity for endurance and for suffering, its romantic temperament, its tendency to melancholy, have found expression in one of the most notable of modern compositions, Tschaïkowsky's "Symphonie Pathétique;" and the appeal of that striking musical interpretation of the Slav genius and temperament has gone to the heart of the whole Western world.

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However sympathy for Russia may have been alienated in the present crisis in the Far East, American appreciation and understanding of the genius of the Russian people must grow as that genius expresses itself. The new edition, therefore, of "The Novels and Stories of Iván Turgénieff" has both a timely and a permanent interest. The fifteen volumes have been newly translated from the original Russian by Miss Isabel F. Hapgood, who furnishes a preface to each volume. It cannot be said that the translation is perfect, but it has great excellence, for it is based on thorough knowledge of Russia, entire familiarity with Turgénieff, and sympathy with the man and the race. The edition bears the same imprint as that which appears on the Kensington Thackeray, and the books are bound in seal-brown satin, each volume containing a frontispiece printed in photogravure from drawings made especially for the edition.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Annals of Tacitus (The): Books I.—VI. An English Translation by George Gilbert Ramsay. Illustrated. E. P. Dutton & Co., New York. 5½×9 in. 439 pages. $4, net.

Not only for the classical scholar but for the English reader this work possesses an unusual value. How to translate well not all classical scholars know so well but that they can better their knowledge by studying Professor Ramsay. The hitherto published translations of Tacitus into English have failed to justify to cultivated English readers unacquainted with the original his reputation as the greatest word-painter that the ancient world produced. "A literal translation of Tacitus into English that shall read as English" Professor Ramsay justly pronounces an impossibility, such are the peculiarities of his style and such the incompatibility of a close translation with an English literary form. Of the hundreds of translations of his works into European languages less than ten per cent. are in our tongue. It is, therefore, a serious task to which Professor Ramsay has devoted years of labor, and it would be difficult to improve upon such success as his in making our stubborn tongue reproduce the most perfect pictorial style of any among ancient writers. His rendering is in good literary English of the modern type, on the one hand neither loose nor inexact; on the other hand, free and idiomatic in its fidelity to the author's thought. For instance, take his characterization of the Emperor Tiberius in the closing sentence of Book VI.: "Postremo in scelera simul ac dedecora prorupit, postquam remoto pudore et metu suo tantum ingenio utebatur"—translated thus: "Until at last, freed from all fears, lost to all shame, he broke out in wickedness and wantonness alike, and showed himself in no character but his own." With other modern scholars, as Mr. Tarver, whose "Tiberius the Tyrant" was reviewed in this column May 31, 1902, Professor Ramsay regards this "cruel epigram" as having no better foundation in fact than scandal-mongering town-talk, uncritically accepted by Tacitus half a century later. This translation, enriched as it is by judicious annotation, may be unhesitatingly pronounced far superior to any yet produced in our language for its preservation of the spirit of the original. The introductory essay on "Tacitus and His Translators" is an admirable piece of critical work, and distinctly valuable to all who would escape the reproach of the Italian proverb, *Traditori traduttori* ("translators are traitors").

Bartolozzi and His Pupils in England. By Selwyn Brinton, M.A. (The Langham Series of Art Monographs.) Charles Scribner's Sons, New York. 5×6½ in. 96 pages. $1, net.

The editor of the Langham Series of Art Monographs seeks to enter some of the less frequented art byways, and mentions a few of the volumes the public may expect. As a collector he chooses for his own study the engraver Bartolozzi, whose work was received cordially during the lifetime of the artist, then declined in favor, and has since revived. The Bartolozzi prints are a continual delight to the connoisseur, who will welcome the comments of an expert upon them and also find interest in the biographical sketches of the master and some of his pupils.

Broken Rosary (A). By Edward Peple. Illustrated. John Lane, New York. 5×7½ in. 313 pages. $1.50.

Author and illustrator are in accord in this flimsy and irritating tale of a decadent society, stupid in its wickedness. A drunken duel, a *demi-mondaine*, a disloyal priest, and others of like character, disappear in a haze of regenerating penance, after the approved French system of morals. The period is labeled as that of Louis XV., but is quite unrecognizable.

Britain and America: The Lost Israelites. By the Rev. P. S. McKillop. Published by the Author, St. Albans, Vt. 6×9 in. 519 pages.

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Beethoven. By J. S. Shedlock, B.A. (Bell's Miniature Series of Musicians.) The Macmillan Co., New York. 4×6 in. 60 pages.

Another of Bell's Miniature Series is devoted to Beethoven. His life, sketched by J. S. Shedlock, with illustrations, portraits, and facsimile scores, is brief but quite adequate. We are reminded that Goethe said of the master, "His talent astonished me, but his personality is utterly untamed." That he accomplished what he did, handicapped by deafness, an irascible temper, and unpractical habits, dying when he was only fifty-seven, demonstrates the force of true genius.

Chopin. By J. Cuthbert Hadden. Illustrated. E. P. Dutton & Co., New York. 5¼×7½ in. 248 pages. $1.25.

Sanity, restraint, poise, rare enough in books about music generally, are especially rare in writings about musical composers. The romanticist particularly has suffered at the hands of the uncritical, and perhaps Chopin as much as any, on the one hand from the raptured amateur who "just dotes" on Chopin and plays his nocturnes and waltzes in what he supposes is *tempo rubato*, but really is a fine disregard of tempo, and, on the other hand, from the critic of the same mind with Pudor, who speaks of Chopin as "this morbid, womanly, womanish, slip-slop, powerless, bleached, sweet caramel Pole." Mr. Hadden's life of Chopin has just these rare qualities of sanity, restraint, and poise that eliminate from its pages both adulation and contempt. More than that, the book is readable because it makes Chopin human. To a whole-souled, healthy-minded man there is something about the sentimental, melancholy Chopin of tradition that is repellent because it is unnatural. Sensitive Chopin was, and by no means always well even mentally; but he was human, and it is as a living, credible human being that he appears in Mr. Hadden's book. The first nine chapters present his personality in a narrative of the events of his life; the last four present his personality in a description of his appearance, an account of his method and spirit as teacher and performer, an estimate of him as a composer, and a brief comment on his compositions. The narrative and critical portions of the book are alike fluent and discriminating.

Churches of Christ: In the United States, Australasia, England, and Canada. By John T. Brown, M.A. Illustrated. John P. Morton & Co., Louisville, Ky. 6½×10½ in. 683 pages.

The religious denomination known as "Disciples of Christ," Congregational in polity, Baptist in practice, and standing for the restoration of primitive Christianity on the simple basis of Peter's confession (Matthew xvi. 16), and the Bible as the only rule of faith and practice, has lately outstripped other Protestant denominations in rapidity of growth. This handsome volume, to be followed by another, seems to be in timely anticipation of their centennial in 1909. It puts on record the doctrine of the Disciples, their historical development, accounts of many of their local churches, and sketches of their prominent men, especially the pioneers and leaders in evangelistic and educational work. The Disciples flourish especially in the Central States, having 1,700 churches in Missouri, 933 in Indiana, 900 in Kentucky, but only 25 as yet in New England and 51 in New York. The appended statistics show 14 colleges or universities, nearly 11,000 churches, over 1,200,000 communicants, and over $1,000,000 raised last year for missions, education, and benevolence. The volume is profusely illustrated.

Christianized Rationalism and the Higher Criticism. By Sir Robert Anderson, K.C.B., LL.D. The Winona Publishing Co., Chicago. 4½×6¾ in. 89 pages. 50c.

The author sums up his specific points of objection to Professor Harnack's conception of Christianity by saying, "To call it Christianity is not only unintelligent but dishonest." The assumption of the argument that leads to this conclusion is that one cannot be a Christian who declines to accept Christian doctrine as defined in the creeds.

Day of the Dog (The). By George Barr McCutcheon. Illustrated. Dodd, Mead & Co., New York. 5×8 in. 137 pages. $1.25.

This is an entertaining, irresponsible sort of a story, light as a feather, and comical rather than humorous. It is really of the caliber of a burlesque magazine story, but has been made into a book by the liberal use of decoration and illustration. The pictures in color by Mr. Harrison Fisher are well done.

Dictionary of Contemporary Quotations (English). By Helena Swan. E. P. Dutton & Co., New York. 5½×8 in. 608 pages. $2.50, net.

The compiler's idea has been, not to present "familiar quotations," but rather comparatively recent and little known passages suitable for quotation. Hence most of the selections are from poems written later than 1850, although a few great poets are admitted in exception to this rule. The arrangement is alphabetically by subject, and obviously the effect has been to make the number of subjects exceedingly large. The book will be a boon to those who seek some apt poetical tag whereby to round out their own eloquence. The title should show in some way that prose excerpts are not included.

Dying Message of Paracelsus (The). By Jenkin Lloyd Jones. Printed by Marsh, Aitken & Curtis Co., Chicago. Copies for sale at the Unity Publishing Co., Chicago. 5×8½ in. 14 pages. 50c.

Early Western Travels, 1748-1846. Edited with Notes by Reuben Gold Thwaites. Illustrated. In 31 vols. Vol. I. The Arthur H. Clark Co., Cleveland, Ohio. 6¼×9½ in. 328 pages. Per vol., $4.

This is the first volume of a projected series of annotated reports from volumes of travel describing the conditions of life, social and economical, in the West during the early period of American settlement. Mr. Thwaites is the best possible editor who could have been chosen for such a task, and the value of the series to students of American history and for all libraries needs no demonstration. We shall hope to speak further of the work as it progresses.

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Edward Lincoln Atkinson, 1865-1902. By Charles Lewis Slattery. Longmans, Green & Co., New York. 5×7½ in. 195 pages. $1, net.

This is a book to confute the notion that first-class men do not enter the Gospel ministry nowadays. It is an inspiring record of one who, as an ancient writer says, "being perfected in a few days, fulfilled many days"—a Harvard man graduated *magna cum laude*, endearing himself to all whom he served in successive pastorates at Springfield, Massachusetts, Boston, and New York; one who loved God, little children, and the poor, generous to a fault, enthusiastic, untiring, with the heart and mind of a man and the spirit of a child. His story, as told by his friend, to the day when death by a boating accident in 1902 cut him off in the flower of life, is one that cannot fail to attract men of his type to cherish his memory and emulate his career.

Essays and Letters. By Leo Tolstoy. Translated by Aylmer Maude. Funk & Wagnalls Co., New York. 4×6½ in. 372 pages. $1.

This volume contains several essays not before printed, and nearly all the essays are freshly translated by Mr. Maude under Tolstoy's own direction. The subjects are varied and present Tolstoy's well-known views in his always forceful manner. Such titles as "Why Men Stupefy Themselves," "Non-Acting," "Religion and Morality," "A Letter on Non-Resistance," "A Letter to Russian Liberals," "What is Religion," "Modern Science," and "An Appeal to the Clergy" indicate in a measure the general character of the book. At a later date we may be able to examine with some closeness Tolstoy's views as here expressed. In the meanwhile it may be of interest to quote in full Tolstoy's own statement of his creed, made in reply to the edict of excommunication issued against him by the Holy Synod of Russia:

I certainly do not believe in what they say they believe in. But I believe in much they wish to persuade people that I disbelieve in.

I believe in this: I believe in God, whom I understand as Spirit, as Love, as the Source of all. I believe that he is in me and I in him. I believe that the will of God is most clearly and intelligibly expressed in the teaching of the man Jesus, whom to consider as God, and pray to, I esteem the greatest blasphemy. I believe that man's true welfare lies in fulfilling God's will, and his will is that men should love one another, and should consequently do to others as they wish others to do to them—of which it is said in the Gospels that in this is the law and the prophets. I believe, therefore, that the meaning of the life of every man is to be found only in increasing the love that is in him; that this increase of love leads man, even in this life, to ever greater and greater blessedness, and after death gives him the more blessedness the more love he has, and helps more than anything else towards the establishment of the kingdom of God on earth—that is, to the establishment of an order of life in which the discord, deception, and violence that now rule will be replaced by free accord, by truth, and by the brotherly love of one for another. I believe that to obtain progress in love there is only one means: prayer—not public prayer in churches, plainly forbidden by Jesus, but private prayer, like the sample given them by Jesus, consisting of the renewing and strengthening, in their consciousness, of the meaning of life, and of their dependence solely on the will of God.

God's Living Oracles. By Arthur T. Pierson. The Baker & Taylor Co., New York. 5×7½ in. 257 pages. $1, net.

While Dr. Pierson's aim commands the entire sympathy of all Christians, many will regret his method. In his estimate of the Bible truth and error blend in equal proportions, and both the truth and the error are fundamental. His argument proceeds on the utterly false assumptions that "the book claims to be a royal message to God's human subjects," and that acceptance of its plenary inspiration and infallibility is essential to intelligent faith in the supernatural. In many details Dr. Pierson's treatment of his subject has been thoroughly antiquated by modern learning. It is really surprising to find him repeating to-day what used to be urged sixty years ago by the apologists for negro slavery, that it was a fulfillment of Noah's imprecation on his unfilial son; the African negro being then represented as a descendant of Ham, and a congener of his early civilized race.

Golden Treasury (The): Selected from the Best Songs and Lyrical Poems in the English Language. By Francis T. Palgrave. (Revised and Enlarged.) The Macmillan Co., New York. 4×5¾ in. 387 pages.

Horse-Leech's Daughter (The). By Margaret Doyle Jackson. Houghton, Mifflin & Co., Boston. 5×7¾ in. 351 pages. $1.50.

It is said that this story comes from a fresh hand; if so, it is undoubtedly promising, though not without grave faults. It is a study of an utterly passionless, metallically selfish woman who goes wrong, not through the warmth of her nature, but because she will have more money. It is a merciless study of a merciless character, and well done so far as graphic power is concerned. It is, however, melodramatic in some passages, and although it holds the interest, it does not convince the reader of its reality.

Hour-Glass and Other Plays (The). By W. B. Yeats. The Macmillan Co., New York. 5×7¾ in. 113 pages. $1.25, net.

The latest volume in the Irish Theater Series which Mr. Yeats is writing. He has done nothing more characteristic than this little book, which contains three plays. The first is the story of a skeptic who has been teaching everybody to disbelieve, who is finally confronted with an angel, and told, as in "Everyman," that he must meet his fate, but who is promised escape from the Inferno on condition that he can find some one who believes. He interrogates his pupils, his wife, his children, and his friends, and finds them all unbelievers because he has made them so, until he is hemmed in on every side by the effects of his own teaching, and at last finds a door of escape only in the wisdom of a fool who has believed in spite of him. The second play is one of the strongest pieces of symbolical work Mr. Yeats has done. He undoubtedly has taken the old woman in this play as the symbol of Ireland, and the drama which he has made about her, and which interprets her fate and her imperious command as well, must stir

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Irish hearts to the bottom. The third play is a bit of Celtic humor of a very characteristic sort.

How Tyson Came Home. By William H. Rideing. John Lane, New York. 5×8 in. 303 pages. $1.50.

Tyson, born in England, but having made his fortune in western America, longs for his old home, and, revisiting it, finds human nature much the same in both continents. The girl of the plains, daughter of the Senator, is not unlike her English sister, the daughter of a Bishop—both unconventional and sincere. Touched by love in England, Tyson returns to America to live happily in an atmosphere of sincerity and freedom.

In the Bishop's Carriage. By Miriam Michelson. Illustrated. The Bobbs-Merrill Co., Indianapolis, Ind. 5×7½ in. 280 pages.

The author evidently was tempted to create a female Raffles, with the difference that Nance Alden is reformed through the combined influence of an Anglican bishop of simple mind and a more subtle theatrical manager, both of the gentlemen coming into the heroine's life under circumstances connected with her career as a clever thief. The manager she marries, the bishop gives her his blessing and wishes she had been his daughter. The tale is told in a rattling monologue, sufficiently slangy to be in character.

Landscape Gardening. By Samuel Parsons, Jr. Illustrated. G. P. Putnam's Sons, New York. 6×9 in. 329 pages.

This is a new edition of a well-known handbook by one of our foremost experts in this branch of art. As is well known, Mr. Parsons has been Superintendent of Parks in New York and has had in other ways the fullest possible experience in his profession. The book is full of suggestions for the treatment of gardens, lawns, and the grounds of large and small country places. It is profusely illustrated. This volume has been widely recognized, and the demand for a new edition shows that intelligent study of these subjects is extending rapidly in this country.

Letters from Japan: A Record of Modern Life in the Island Empire. By Mrs. Hugh Fraser. Illustrated. The Macmillan Co., New York. 6×9 in. 387 pages.

A new edition of one of the most delightfully written reports of Japan that has been given to the American public; a series of letters notable for fresh feeling and vivid description, conveying an intimate impression of Japanese life as seen by an accomplished woman. This edition is in one volume of convenient size.

Lighting of School-Rooms (The): A Manual for School Boards, Architects, Superintendents, and Teachers. By Stuart H. Rowe, Ph.D. Illustrated. Longmans, Green & Co., New York. 5×7½ in. 94 pages.

Mastery of the Pacific (The). By Archibald R. Colquhoun. Illustrated. The Macmillan Co., New York. 5½×9 in. 440 pages. $3.

When Mr. Colquhoun's book was first published, The Outlook spoke of its interest and importance at some length. The publication of a new edition is certainly well timed now; for the book deals in a thorough way with problems and conditions to which the war in the East is now turning all minds. It will be remembered that not a small part of the book is devoted to a discussion of the expansion of the United States in the Far East; and it is of particular interest to get the views of an Englishman who has traveled and studied national and racial conditions so closely as has Mr. Colquhoun. The author repeatedly intimates and at least once plainly says that, in his judgment, the United States will be the dominating factor in "the mastery of the Pacific." The following passage is particularly suggestive in this connection:

> Among the most significant features of the situation which mark the beginning of a new century is the advent of Russia, coming *overland*, on the Pacific littoral, where she has acquired an important seaboard with good harbors and a maritime population. On the other hand, we have the sudden appearance of the United States, coming *oversea*, and establishing herself in a large, populous, and important archipelago on the borders of Asia. Thus the greatest Autocracy and the greatest Democracy meet in the Far East, and the question of their future relations is one of the most interesting raised by our study of the situation. Will the United States, abandoning the policy by which her foreign relations have hitherto been guided, follow the example of Britain, or will she consider what may be termed her immediate material interests and give the support of her countenance to Russia by following out to a logical conclusion the Monroe Doctrine? That Russia desires to apply such a doctrine to all northern Asia is not to be doubted, and if the United States in her new sphere should take a similar view of her own interests, we may yet see the two Great Powers of the Future, the Great Autocracy and the Great Democracy, Slav and Teuton, dominating the Far and the Farthest East as two gigantic Trusts.

Matthew Arnold and His Relation to the Thought of Our Time: An Appreciation and a Criticism. By William Harbutt Dawson. G. P. Putnam's Sons, New York. 5½×8 in. 450 pages.

If there is to-day, as Mr. Dawson says, "a cult of Matthew Arnold," and a growing one, it is to be reckoned a sign auspicious for the times. The reign of industrialism, the predominance of commercialism, need as much as in the past generation the prophet of idealism. The tendency even in our universities to foster a narrowly specialized efficiency at the expense of broad and liberalizing culture needs just the corrective of Arnold's ideal—"the balance of life," the right proportioning of things. This is not the place, however, for a critique of Arnold. Mr. Dawson has done that justly, generously, and thoroughly. Arnold met with the stony greeting usually bestowed on prophets, but the world is moving up toward his conception of genuine civilization as consisting in the humanization of mankind. Mr. Dawson contends with reason that those who accuse him of indifference to social problems pass a superficial judgment inexcusably unjust. On the other hand, he regards his theological writings as the least serviceable part of his work, leading to question whether his definition of God

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leaves us with religion at all, a remark suggesting that Mr. Dawson's idea of religion may be as imperfectly thought out as was Arnold's idea of God. Every book-shelf holding Arnold's works should hold this as their companion.

Merchant of Venice (The). By William Shakespeare. Edited by Charlotte Porter and Helen A. Clarke. (First Folio Edition.) Thomas Y. Crowell & Co., New York. 4×6½ in. 264 pages. 50c., net.

Reserved for later notice.

Modern Socialism: As Set Forth by Socialists in their Speeches, Writings, and Programmes. Edited by R. C. K. Ensor. Charles Scribner's Sons, New York. 5×7½ in. 388 pages. $1.50, net.

A systematized handbook of real value to the student of Socialism. Approaching his subject from the political point of view, Mr. Ensor seeks to make clear the teachings and programmes of the Socialist parties of England and the Continent. This he accomplishes by a method that insures at once clarity and compactness of presentation. The bulk of his volume is composed of addresses and articles by such authorities of yesterday and to-day as Marx, Engels, Lassalle, Liebknecht, Bebel, Jaurès, Millerand, Von Wollmar, Vanderveelde, Morris, Burns, Hardie, the Webbs, Anseele, and Kautsky; to this is added the Socialistic programme, with all its ramifications as formulated from time to time by the leading organizations of the Old World; while the whole is prefaced by a clear-cut and vigorous critical introduction, wherein is sketched the growth and evolution of modern Socialism, the distinctions between the different political parties who seek to attain the same end by varying means, and the present status of Socialism throughout the civilized world. Some of Mr. Ensor's statements on this last point will astonish others than those who have failed to keep in touch with the signs of the times. In the matter of practical results he is right in laying stress upon the present condition of New Zealand, and, to a less degree, Australia, whose experiences, as he points out, are reacting upon European theory. Nor is he far out of the way when he declares that "in France, Italy, and Denmark, Socialists have for some years inspired and dominated the Government." Even in autocratic Germany the spread of Socialistic ideas has been wonderfully rapid of late, the Social Democrats polling at the last general elections no less than 3,008,000 votes as compared to 493,288 votes in 1877. In Germany, however, the power of the Socialists as a political organization is, and will probably long be, cramped by the system of parliamentary representation. Coming to England, we find Mr. Ensor taking what appears to us a somewhat pessimistic view of the situation. He underestimates the value of the work accomplished by the trades-unionists (whom he finds, generally speaking, opposed to Socialism), and he ignores the efficacy of such organizations as fall under the generic head of "Christian Socialism"—organizations which have for some time been doing yeoman work in inculcating the basic idea of equality of opportunity. Nor can we agree with such a sweeping generalization as: "It is hardly disputable that millions of electors in the greater British cities have reached a point of personal degradation—physical, mental, and moral—to which no Continental country furnishes a parallel on any comparable scale. Time is steadily multiplying these millions." If so, the world is assuredly moving backward, and this we cannot believe. Turning to the United States, it is not altogether surprising to find the author ascribe the tardy development of Socialistic views to "the extremely individualist tradition, descended with the Constitution from the founders of the Republic, and also to the corruption of politics." He notes, however, the change that has manifested itself in popular sentiment as a result, largely, of the "trust" evils, and is correspondingly optimistic as concerns the future. "The high education of the American people," he writes, "their liability to epidemics of thought, the extreme concentration of their industry and inequality of their wealth-production, all favor the possibility of Socialism coming to them in a flood." From this brief survey of the field he passes to a still briefer exposition of Socialistic theory, and then to a close examination of the differences and links between the Revolutionary and the Fabian or Reformist Socialists. We have not space to follow him here, and it must suffice to say that he ably demonstrates the futility of trying to draw a sharp line of demarcation between the two schools. The value of his work as a handbook is increased by a series of thumbnail biographies, introducing each speaker or writer, and an index.

New Testament and Psalms. (Revised American Standard Edition.) Thomas Nelson & Sons, New York. 3½×4½ in. 686 pages.

Parsifal: Story and Analysis of Wagner's Great Opera. By H. R. Haweis. Funk & Wagnalls Co., New York. 4½×6½ in. 69 pages. 40c., net.

A description of a performance of "Parsifal" at Bayreuth, reprinted from the author's "Musical Memories." It is an attempt not only to tell the story of the drama but to reproduce the atmosphere in which it is given. It is characteristically emotional and uncritical, but its very tone of appreciation may open the door to an understanding of "Parsifal" on the part of some to whom a more critical tone would be an obstacle.

Philosophy of Education (The). By Herman Harrell Horne, Ph.D. The Macmillan Co., New York. 5¼×8 in. 295 pages. $1.75, net.

This is a choice book, distinguished both by breadth and depth of view. Many guides are calling, "Lo here," or "Lo there," and diverse opinions prevail. With "a sympathetic and bottom-seeking mind," Professor Horne aims to unify and clarify educational thought. His work is well entitled; it is concerned with the unifying principles; not

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what to think upon educational problems, but *how*, is its quest. At the same time he has regard to practice as well as theory; *e.g.*, in the eleven pages devoted to the problem of athletics. Education is here presented in a fivefold view—biological, physiological, sociological, psychological, philosophical. All education is self-education; the teacher can only instruct and direct; the pupil must educate himself, that is, adjust himself to his environment. A liberal education is more an attitude of mind than a knowledge of courses; it is not the study going into the mind, but the spirit going forth from the studying mind, that liberalizes. Education is a process of self-realization, and this developing of unrealized minds implies, as the source and spring of the whole movement, the one perfectly realized mind which we name God. The philosophical standpoint of this constructive line of thought is idealistic theism, of the type best represented by Professor Royce. On the problem of religion in the schools Professor Horne takes the middle ground most practicable in this period of transition from dogmatic to vital conceptions of religion—that religion cannot be taught there, but can only be developed.

Philip Massinger. Edited by Arthur Symons. (The Mermaid Series.) Charles Scribner's Sons, New York. In 2 vols. 4×7 in. $2, net.

A "thin paper" edition of the old dramatist renders it possible to give the plays complete in two small volumes. The type is good, but the lack of exact registry allows the print to show through the paper more than it should. Mr. Symons's introductory essay is adequate.

Physical Training for Women by Japanese Methods. (Jiu-Jitsu.) By H. Irving Hancock. Illustrated. G. P. Putnam's Sons, New York. 5×7½ in. 152 pages. $1.25, net.

This volume is a most useful and interesting addition to the books on physical culture. Jiu-Jitsu, the Japanese method for physical training, has been followed in Japan for more than two thousand years. Ultimately, it is a method of attack and defense, but, like fencing, in its initial steps it comprises exercises which call into play and develop every muscle in the body. The author of this book has studied the system under Japanese teachers, and gives here a combination of all in jiu-jitsu that is best adapted for the training of women. The text describes very clearly the different exercises, which are still further illustrated by photographs of women engaged in the exercises. Two contestants are needed, as the resistance of muscle to muscle is the underlying principle of the system. To the benefits of this physical training, which is taught throughout the Empire in hundreds of schools, are ascribed in large measure the strength and cheerfulness of the Japanese women.

Post-Exilic Prophets (The). By Rev. J. Wilson Harper, D.D. (Temple Series of Bible Handbooks.) J. B. Lippincott Co., Philadelphia. 4×5½ in. 150 pages. 30c.

Haggai, Zechariah, and Malachi form the subject of this volume, introduced by chapters on the Exile and its influence on Jewish life, the Return and rebuilding of the Temple. On the critical questions involved the writer inclines to conservative positions; *e.g.*, holding to the unity of the writings ascribed to Zechariah.

Practical Track and Field Athletics. By John Graham and Ellery H. Clark. Illustrated. Fox, Duffield & Co., New York. 5½×8¼ in. 111 pages.

Quintus Oakes. By Charles Ross Jackson. G. W. Dillingham Co., New York. 5×7¼ in. 318 pages. $1.50.

A detective story, and, naturally, of the sensational order. It does not seem to us a good specimen of its class.

Reminiscences. By Thomas M. Clark, D.D., LL.D. (Second Edition.) Thomas Whittaker, New York. 5×7½ in. 226 pages.

The memory of the well-beloved Bishop of Rhode Island, who passed away seven months ago, covered three-fourths of the nineteenth century. The reminiscences of his active life constitute a record of remarkable progress and change in the church of which he was a noble ornament. A historical as well as a biographical and autobiographical value belongs to this volume. It is a far cry from now to the weekly prayer-meeting in 1843 at St. Andrew's, Philadelphia, and the "crisis" occasioned there by the introduction of responsive reading from the Psalter. Bishop Clark's characteristic qualities of sturdy good sense, genial humor, and kindly temper appear throughout these pages. As a man who inspired respect for the name of "Broad Churchman," his chapter on "The Change of Tone in the Church" carries authority, and may be read with profit by many in other churches. Many notable men who have passed away are fitly commemorated in this volume, and it holds the reader's interest from beginning to end.

Running the River. By George Cary Eggleston. Illustrated A. S. Barnes & Co., New York. 5×7½ in. 295 pages. $1.50.

Mr. Eggleston has learned the secret of writing an attractive story for boys and girls, and imparting pages of information at the same time. Three brothers, with their plucky little sister, carry on the business of a "supply-boat" on the Mississippi, and by courage and common sense win a place in the commercial world.

Russia at the Bar of the American People: A Memorial of Kishinef. Collected and Edited by Isidore Singer, Ph.D. Funk & Wagnalls Co., New York. 5×7½ in. 296 pages. $1.50, net. (Postage, 15c.)

Dr. Singer has drawn up this powerful "indictment" both as a memorial to the victims of last year's terrible affair at far-away Kishinev, and as a means of keeping green in the minds of Americans the wrongs long patiently endured by those of his people who are subjects of the Czar. While the main portion of the work is devoted to a recital of the horrors of the massacre, of the effect it produced upon the outside world,

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and more particularly upon the United States, of the steps taken here to protest to Russia in the name of an outraged civilization, and of the farcical trials of the rioters, much space is found for the consideration of the Russo-Jewish problem viewed as a whole. Perhaps the most striking testimony to the administrative and institutional evils of Russia is that assembled in the fifth chapter, where Dr. Singer quotes from the opinions of Russian Ministers of State, ecclesiastics, soldiers, educators, and writers, pleading for the emancipation of the Jew, the period covered by these witnesses extending from 1772 to the present day. Against such evidence those who would belittle the patent anti-Semitism of Russia will cry in vain. The problem presented is in truth of moment not alone to Russia but to the world, and we can only hope that it will be peacefully solved by some such radical reform as that advocated by M. de Witte, who, according to M. Tugan-Baranowsky, composed a secret memoir urging upon the Government the removal of all civil restrictions under which the Jews of Russia have groaned so long. The editor of this compilation has endeavored to be fair to those whom he places in the dock of public opinion, but it is obviously impossible for him to conceal a profound Russophobism. Kishinev, in truth, wounded humanity to the heart.

Saint Patrick in History. By Rev. Thomas J. Shahan, D.D. Longmans, Green & Co., New York. 4½×6¾ in. 77 pages. 50c., net.

Saint Patrick, the only saint whose day attracts popular attention, is a personage of sufficient general interest to render this account of him attractive to many who would fain know all that is to be known of him. This, indeed, is not much, but it is so set forth here by a skillful hand as to command veneration for the great missionary through whose labors pagan Ireland gained the name of "the Island of Saints."

Seeking the Kingdom. By Ernest Everett Day. The Macmillan Co., New York. 5×8 in. 210 pages. $1.50, net.

Sign of Triumph (The). By Sheppard Stevens. Illustrated. L. C. Page & Co., Boston. 5×7½ in. 337 pages. $1.50.

The redemption of a wastrel through his love for a helpless child is the *motif* of this historical romance woven about a novel theme—that remarkable thirteenth-century crusade wherein thousands of children united in the effort to accomplish what had baffled the knights of Christendom—the recovery of the Holy Sepulcher from the infidel. While attempting to follow the French contingent in its terrible march to the sea, Mrs. Stevens does not do this so much as utilize the crusade as a background to the adventures of one of the youthful fanatics, his widowed mother, and an expatriated and dissolute Englishman who joins the crusaders and is eventually the means of reuniting mother and child, winning the love of the mother as he has already gained the heart of her boy. The plot is simplicity itself, and the story is simply told, although it at times verges perilously near the melodramatic. It abounds in action and incident and in well-worded dialogue.

Stolen Emperor (The). By Mrs. Hugh Fraser. Dodd, Mead & Co., New York. 5×7½ in. 323 pages. $1.50.

Mrs. Fraser knows her Japan well, as her "Letters from Japan," recently republished in a single volume, and her short sketches have shown. In this story the background is charming and the plot well conceived and successfully carried to its close. It is a tale of feudal Japan; of the attempt of a powerful young damayo, one of the great subjects of the country, to seize the infant Emperor in order to possess himself of his beautiful mother. In carrying out this plot the Empress's part of the palace is burned, she is carried off in the night with her child, rushed rapidly through the country, immured in a great castle, and subjected to every kind of indignity and anguish which can humiliate a woman or wring a mother's heart. Through much bloodshed and many vicissitudes the story comes out, as such stories should, with the restoration of the beautiful Empress unharmed, and the preservation of the young Emperor for his great destiny. From the Japanese point of view it is probable that the action is over-emphasized. It certainly reminds the reader at many points of "The Darling of the Gods;" but the background is charming, the atmosphere of the piece thoroughly Japanese, and the interest sustained to the end. It is not in any sense a great story; but it has special interest at this moment when the eyes of the world are fixed upon Japan.

Story of Byfield (The): A New England Parish. By John Louis Ewell, D.D. Illustrated. George E. Littlefield, Boston. 6¼×9½ in. 344 pages. $4.25.

This story of an ancient parish, including portions of three towns in northeastern Massachusetts, is a choice piece of local history. Professor Ewell has drawn it largely from manuscript authorities, and has made it a work of literary merit as well as of historical authority. Many names of more than local fame are prominent in the biographical sketches with which the volume abounds. Here lived the ancestor of Longfellow, to whom the poet dedicated "The Village Blacksmith," himself a blacksmith, keeping his accounts in peculiar orthography here reproduced. According to the deed of sale in 1681, as given in facsimile, the Byfield Indians got a larger price from the first English settlers than was paid for Manhattan Island. The adventures and trials of early times, pictures of social and religious life, personal incidents and anecdotes, make the story of Byfield and its people, common, uncommon, and peculiar, an entertaining book, and a book of that kind whose value grows with the advance of time and change. Those who do such work as this, in gathering up the memoranda of the early life of the American people, lay remote posterity under a debt of gratitude.

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Story of the Organ (The). By C. F. Abdy Williams, M.A. Illustrated. Charles Scribner's Sons, New York. 5¼×7½ in. 328 pages $1.25, net.

Strong Mac. By S. R. Crockett. Illustrated. Dodd, Mead & Co., New York. 5×7¾ in. 399 pages. $1.50.

We believe this is the thirty-fourth book bearing Mr. Crockett's name which has appeared within seven years—a marvelous record of industry in the trade of fiction-writing. And it must be admitted that Mr. Crockett at his best, and when he takes himself and his reader seriously, can be very good indeed. There are single tales in the two collections called "The Stickit Minister" and "The Stickit Minister's Wooing" which mingle humor, pathos, and character in a truly delightful way; "A Lilac Sunbonnet" is well worth a re-reading, and even in Mr. Crockett's most sensational romances there are portions that taken by themselves are immensely superior to their surroundings. So it is with "Strong Mac"—one finds a pleasing and human rendering of a Scottish village, and, in particular, of school life, of peasants' plowing-matches, of poachers and their ways, of oddities and peculiar customs; but, just as one has become well pleased, the author plunges into one blood-and-thunder horror after another, and one lays down the "romance" with the wish that Mr. Crockett would write a book without any plot at all.

Tales of Kankakee Land. By Charles H. Bartlett. Illustrated. Charles Scribner's Sons, New York. 5¾×7¾ in. 232 pages. $1.25, net.

These papers are not, strictly speaking, fiction, as might be surmised from the title, but they have dramatic and stirring qualities not always found in professed fiction. They include records of experiences in hunting and in exploration, stories of dangers from wild animals and from Indians, studies of wild life in the woods and on the mountains, and picturesque glimpses in other ways of the old-time life of the mingled French, American, and Indian races in the country now occupied by the States of Indiana, Michigan, and Illinois.

Teutonic Legends in the Nibelungen Lied and the Nibelungen Ring. By W. C. Sawyer, Ph.D. The J. B. Lippincott Co., Philadelphia. 5×7¾ in. 343 pages. $2, net. (Postage, 13c.)

Both the casual opera-goer and the student of operatic music will profit by a perusal of this introduction to the masterpieces of the great German composer Richard Wagner. The one will find in it a clear statement of the basic elements of the cycle; the other will be assisted to a fuller appreciation of the significance of the art of Wagner. Here we have an admirable translation of Dr. Wilhelm Wagner's prose version of the Nibelungen Lied, an epitome of the legends of the Nibelungen Ring, and a critical survey by Professor Fritz Schultze, of Dresden, of the part the legendary has played in the intellectual, moral, and religious development of the German people, and of the service rendered to the world of culture by Wagner. Throughout the work simplicity obtains, a quality that cannot be too highly commended in view of the difficulty of exploring the subject treated.

Things which Remain (The): An Address to Young Ministers. By Daniel A. Goodsell. Jennings & Pye, Cincinnati. 5×7 in. 63 pages. 25c., net.

Bishop Goodsell here discusses the question, "How much Christian doctrine will remain, though much of the most radical criticism be accepted?" Taking up the statements of the Apostles' Creed *seriatim*, he holds that "every one of these truths has increasing confirmation, as we accumulate the teachings of science, history, and religious experience." One may reasonably question whether the ground on which this argument proceeds, viz., that scientific and critical scholarship has unsettled "the foundation of belief," is to be conceded. There are "foundations" which have indeed been shaken by modern learning. But many who had built upon them have discovered that they were not the true foundation, and that this stands undisturbed.

Tramp in Spain (A): From Andalusia to Andorra. By Bart Kennedy. Frederick Warne & Co., New York. 5½×8½ in. 319 pages. $2.50, net.

A series of pen-pictures of a pedestrian trip. They read rather like hasty newspaper letters than like carefully written chapters of a volume designed for a permanent place in the literature of travel.

Truth About the Trusts (The): A Description and Analysis of the American Trust Movement. By John Moody. Moody Publishing Co., New York. 6½×9½ in. 514 pages. $5.

An admirable compendium of information which we shall review before long.

Virginian (The): A Horseman of the Plains. By Owen Wister. Illustrated by Scenes and Characters from the Play. The Macmillan Co., New York. 5×8 in. 509 pages. $1.50, net.

The special features of this new edition are the group of illustrations of characters and scenes taken from the play now being presented at one of the New York theaters, and a preface from the hand of Mr. Wister commenting pleasantly on the difficulties of stage production and on the contribution of various qualities from the different actors.

Waiting Upon God. By the late A. B. Davidson, D.D., LL.D., Litt.D. Edited by J. A. Paterson, D.D. Charles Scribner's Sons, New York. 5½×8¼ in. 378 pages. $2.50, net.

This second series of sermons selected from the writings of the great Scottish scholar completes the memorials of him that have appeared during the last two years, and have been noticed in these columns. They are good specimens of the plain preaching whose power lies largely in the personality of the preacher.

Young Missionary (The): Story of the Life of Annie Kennard Downie. By her Mother. The American Baptist Publication Society, Philadelphia. 5¼×7½ in. 106 pages.

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Correspondence

Letters addressed to the Editors of The Outlook, to receive any attention whatever, must in all cases be accompanied by the name and address of the writer. Names will not be published if a request to that effect is made by the writer, but no attention, either personal or editorial, can be paid to anonymous communications.

Theories of Nutrition

To the Editors of The Outlook:

In your issue of March 19 the Spectator devotes two pages to a humorous discussion of Mr. Horace Fletcher and his theories regarding the effects of proper mastication and over-eating upon general health. May I not venture to ask that you will supplement this by presenting the following facts written by one who has made a serious and a practical test of the theories Mr. Fletcher advances, with infinite pleasure and benefit? In the writer's case, the following out of Mr. Fletcher's theories has resulted in a comfortable loss of twenty-two pounds of superfluous flesh, an absence of fatigue under heavy strain, and the triumph of feeling in condition *all the time*, which to his mind combine to make the subject sufficiently important to warrant consideration. Mr. Fletcher's whole theory is based upon two simple yet vital rules:

1. Eat only as much as the appetite demands.

2. Reduce the food in the mouth to a pulp before allowing it to pass into the stomach.

May we not consider the first rule at greater length? The appetite is given us (*a*) to tell us what the system requires (if the appetite craves potato, the system requires starch; if candy, the system requires sugar), and (*b*) how much fuel the human engine demands (if consulted, the appetite automatically shuts off the desire for food when a sufficient quantity has been supplied; but few people consult their appetite, eating whatever quantity is placed before them, simply because they have been in the habit of doing so).

Every cause has its effect, and there are natural penalties for disregarding these simple rules, which cannot be avoided, the direct results being as follows:

(*a*) When food *not* craved by the appetite is taken into the stomach, the system is supplied with an overabundance of the material contained, which throws the body out of balance.

(*b*) When more food is eaten than is required, the system is overloaded and becomes sluggish, just as a fire may be retarded or put out altogether by too much fuel. Think of the invitation this is to disease!

Taking the second simple rule into consideration, it is surely a fair proposition to say that the teeth are better fitted to tear the food into shreds than the stomach, yet all food not reduced to a pulp *must* be so treated by the stomach before it can become useful to the body. Whenever pieces of unchewed food pass into the stomach, therefore, that excellent but long-suffering organ must pause in its important functions of distribution and blood-making to tear the food to pieces as best it can.

Here again comes the inevitable penalty: an impairing of the circulation, a loading up of the stomach with food which could not have been eaten had the appetite been satiated by having its nourishment taken out by proper mastication, and a further invitation to disease.

One more point. In following these two simple rules, one receives the benefit of the chemical effect of the saliva upon food. Maple syrup and candy contain cane sugar, and if allowed to pass into the stomach as such, form an acid, which causes indigestion. If properly mixed with saliva, cane sugar becomes grape sugar, and as such aids digestion. And this is but one of the chemical changes which saliva produces.

In Mr. Fletcher's latest book, "The A. B.—Z. of Our Own Nutrition," he very pertinently asks the following questions:

1. Do I know the particular need and purpose of my last meal, and what it is likely to accomplish?

2. Considering my body as an engine, would I accept myself as a competent engineer on my own examination and confession?

3. Were I an iron and steel automobile, instead of a flesh and blood automobile, which I really am, could I get a license for myself as a chauffeur, to run myself with safety, based upon my knowledge of my own mechanism and the theory and development of my power?

It is quite natural that Mr. Fletcher's theories should at first be received with good-natured joking or indulgence, but they have already received the approval of too many men high in medical and physiological ranks to be considered as a fad. Mr. Fletcher himself has no patent breakfast food to advertise, but is an American gentleman of means, residing in Venice, and devoting his life to what he considers the most important subject in the world, upon which health, happiness, and even life itself depend.

WILLIAM DANA ORCUTT.

Cambridge, Massachusetts.

The Pension Question Again

To the Editors of The Outlook:

Your remarks upon "Service Pensions" in the issue dated March 19 contain statements to which a reply should be made by some old soldier of the Civil War.

First, I wish to say that you misstate the spirit or state of mind in which the great mass of the volunteers entered the service. Compensation for services and provision in case of disability, etc., were not in our

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minds. Our enlistment was not a business transaction—it was an emotional impulse. We saw the danger of the country—saw the need of sacrifice of life and limb. We offered ours, like men who save a fellow-being from drowning or other danger, with little thought of self.

You state correctly the number of men in the army at the close of the war, but you use this statement to draw a conclusion from it for which there is no foundation. Your logic or manner of statement seems to assert that all soldiers discharged after the close of the war are now on the pension rolls, or that fraudulent individuals represent them.

The total three-year enlistments exceeded two million, the one and two year enlistments 438,000, and the much-abused ninety and one hundred day men did not number quite 200,000. Good judges estimate that in all more than two and one-half million men entered the service; 300,000 men had died of wounds and disease, and 285,000 had been discharged for disability before the end of the war. Had the widows and orphans of the dead any claim for sympathy and help, and the disabled any right to be remembered? Besides these, more than a million had been discharged for expiration of their term of enlistment, and the frantic offers of bounties and substitute money as late as March, 1865, are evidence that the country then understood what a soldier's life amounted to.

Your statement, by implication, if not in plain words, that there are now about a million *men* on the pension rolls is untrue. The number of pensioners of the Civil War on June 30, 1903, was 691,850. The rolls include about 270,000 pensions to widows, and many thousands to men from the navy, the Mexican and Spanish war, etc.

No statistics are at hand showing the loss of life from wounds and disease in the years after the close of the war. In contentment over a country saved from destruction and in the enjoyment of his former peaceful pursuits, the veteran recked not his healing wounds and impaired health. He joined the ranks of faithful toilers and bore the burdens of taxation more cheerfully than his calculating and less unselfish brother. But the lapse of years brought the effects of wounds, disease, and privation more forcibly to him. Three or four years spent in camps, and so different from peaceful, productive occupation, at the very period when character is forming, had in many cases handicapped him in the race of industrial competition. He had willingly put his body and then his property at the service of his country; why should he blush to receive the acknowledgment which the Nation now, in a generous spirit and with sufficient financial ability, offered him, as a more substantial addition to well-set resolutions of Congress and other public assemblies? Thirty-nine years have passed since the close of the war. The youngest of these veterans must be near sixty; the average age is probably over sixty-five. If they are to receive thanks more substantial than words, it cannot be much longer delayed.

There have been several bills relating to service pensions, and the drift of most of them has been in favor of *making a discrimination* between the men who enlisted for three months and those who bore the heat and burden of the war for three or four years; and it may be safely presumed that these have been the most conscientious and backward to apply for pension under existing laws.

The array of the expense account of the Nation for pensions excites in the old soldier a feeling akin to what we feel when a family, placed in easy financial circumstances by the efforts and savings of unselfish parents, quarrel and complain over the expense and the burden of support and long life of their parents. No doubt there are frauds on the pension list. But must we bear the reproach? Have we not, on the contrary, a right that they be pointed out and punished? No doubt there are pensioners who spend the honorarium of the Nation foolishly or even disgracefully. The soldier's life was no Sunday-school. It is a wonder that the per cent. of impaired character is so small.

To the closing lines of the article we heartily assent, but submit that "the suffering, bloodshed, and immediate destruction," not alone of men and property, but also of character, morals, and usefulness, are the essentials to be considered, and not the mere expenditure of money that must follow as a matter of course.

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[Our correspondent has evidently misread the editorial comment in The Outlook on the matter of service pensions, because The Outlook has always credited the men who volunteered during the Civil War with motives of the highest patriotism; it has always understood that it would misrepresent the spirit of the Union armies if an attempt were made to put their services on a purely monetary basis. The country never agreed to pay for the services which it asked the volunteers between 1861 and 1865 to render. It did not because it could not pay for such services; they are not to be purchased. The Outlook has contended throughout that the country ought to give the most generous support possible to the men who are disabled in its service, but that not a dollar should go to the men who were not disabled. In other words, the country should care for those who are unable to care for themselves because of what they have done for it, but it should respect the motives of the men who served it but who are not disabled by that service. Our correspondent is also wrong in regard to the number of pensioners of the Civil War now on the rolls. That number is not 691,850, but 952,846, of which 248,390 are widows.—THE EDITORS.]

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